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Malaysia Message

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No 4.

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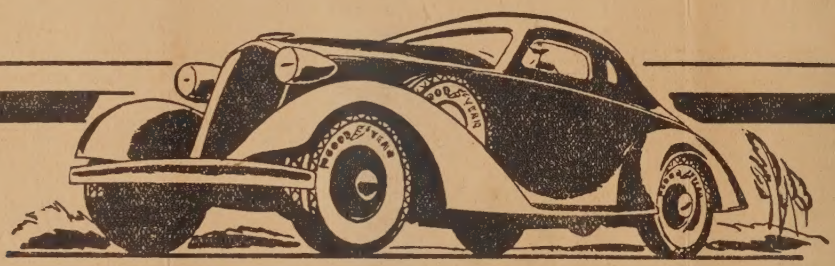

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PERSONALS

BISHOP J. L. NUELSEN of the Geneva Area has a new office address—Room 220, Palais Wilson, Geneva, Switzerland. The Palais Wilson was formerly the seat of the League of Nations. The bishop's office joins the offices of the European Central Office for Inter-church Aid, the World Sunday School Union, the World Alliance of the Reformed Churches, the Swiss Church Federation, and is next door to the office of Rev. Adolf Keller, the European representative of the Federal Council of Churches of America.

MRS. T. CAMPBELL GIBSON, of the English Presbyterian Mission, sailed from Singapore with her two sons, DOUGLAS and JOHN, March 29th on the s.s. Meonia for home leave. Mr. Gibson will not be going on leave until early next year. Mrs. Gibson may be addressed c/o Presbyterian Church Offices, 15 Russell Square, London, W.C. 1.

REV. and MRS. T. E. RIDDLE and two sons, DOUGLAS and PETER, of the New Zealand Presbyterian Mission, Punjab, India, spent six days in Singapore with missionary friends en route to the New Hebrides and New Zealand. Mr. Riddle spoke at the Wesley Church vesper service Tuesday, March 22. Mr. Riddle began his misionary career in 1903 when he served for eight years in the New Hebrides. Since 1911 he has served as missionary among the Sikhs at Umballa, Punjab, India. He contributes an article in this issue of the Malaysia Message.

MISS JULIET KNOX, Associate Secretary of the Philadelphia branch of the W.F.M.S., spent several weeks in Malaya visiting the work of the Woman's Board. After having visited the work in Europe, North Africa and India she came to Malaya, spending a week in Sumatra and two weeks in the peninsula. She sailed for Hongkong March 21 to continue her tour, hoping particularly to visit some of the work in China, Japan and Korea.

DR. HYLA WATTERS passed through Singapore March 23 en route from India to China where she returns to her work in the Wuhu General Hospital. On account of the Sino-Japanese war she was required to change her plans, temporarily going to Manila, where she was accompanied by her mother. She then travelled to India to place her mother in the care of her sister, Mrs. C. B. Stuntz. We are happy to know that it is possible for Dr. Watters to take up her work again, which will be mostly relief work at Wuhu.

BISHOP EDWIN F. LEE plans to return from Manila— via Hongkong and to sail from Hongkong April 30 on the P. & O. Steamship "Rawalpindi." MRS. LEE is planning to go direct on the Lloyd Tristino s.s. "Victoria" which sails from Manila April 19th and which is due to arrive in Singapore about April 22nd.

REV. C. F. ANDREWS, friend of Mohandas K. Gandhi, has undertaken to write a life of Christ in simple language, for translation nto Eastern tongues to be used by the younger churches of the East. For this purpose he plans to leave India for a long visit to Palestine.—*The Watchman-Examiner.*

DR. R. E. BROWN, who was in Wuhu during the turbulent days when that city was passing through the throes of Japanes invasion and capture, managed to get passage to Shanghai on a British gun boat. After enjoying a few days rest with his family in Shanghai, he has returned to Wuhu to resume his duties in the hospital.

THE CHINA CONFERENCE OF THE METHODIST CHURCH, SOU THE METHODIST CHURCH, SOUTH, which recently closed its session at the Moore Memorial Church, Shanghai, has voted unanimously in favour of union with the Methodist Episcopal and Methodist Protestant Churches.

● *The London County Council,* controlled by Labor, refused to grant permission to cadet corps for using the schools for training in the use of arms. This matter has been up for discussion frequently and each time the application has been voted down.

The REV. and MRS. C. E. WILLIAMS of the Methodist Episcopal Church, South, of Winston-Salem, North Carolina, recently spent seven days in Singapore as guests of Dr. and Mrs. R. L. Archer. They were very much interested in all phases of our mission work. Mr. Williams spoke at several of our Methodist services, and Mrs. Williams who is an accomplished musician, gave trumpet solos.

DR. R. L. ARCHER and the REV. PAUL SCHMUCKER leave for Borneo, April 16th, expecting to secure location in the upper Rejang for a mission station and mission residence, to open up work among the Dyaks. They expect to return to Singapore April 26th.

THE JOURNAL OF THE ROYAL ASIATIC SOCIETY, MALAYAN BRANCH, has accepted Dr. R. L. Archer's thesis on MUHAMMEDAN MYSTICISM IN SUMATRA, for publication in Vol. XV, Part II, 1937. We extend our heartiest congratulations to Dr. Archer on receiving this honour. The thesis of 126 pp. separately bound in green cloth is obtainable from the Methodist Book Room at $1.25 plus postage. The Malaysia Message hopes soon to carry a review of Dr. Archer's book.

FAREWELL DINNER TO THE REV. and MRS. PEACH

The Old Boys of the Methodist Boys' School gave a farewell dinner to the Rev. and Mrs. P. L. Peach at the Hotel Majestic on Saturday, February 12, 1938, two days prior to their departure. The Staffs of the Methodist Boys' School, the Sentul Methodist Boys' School, and the Methodist Afternoon School were invited to participate in this farewell function.

The dinner started at 8 p.m. Mr. Lee Wung Tseung, the President of the Old Boys' Association, presided. There were over 200 participants including guests. After the dinner Mr. Yaw Wah Chew, one of the younger sons of Rev. Yaw Yee San, Pastor of the Hakka-Cantonese Church, Kuala Lumpur, gave a vocal solo. The Chairman then started the ball rolling in his usual expressive eulogy of the honoured guest with short reminiscences of the latter's connection with the M.B.S. and its old boys when he was first sent out by the Foreign Mission Board to the Malayan field. After the Chairman concluded, others, wishing to vie with each other in elocutionary effort, followed in his footsteps, and for one and a half hours the hall was filled with eloquence.

The guest of honour finally stood up and thanked the speakers for their eulogies, saying that he really did not deserve them. He then proceeded to introduce the members of the Staffs of the three schools above mentioned to the Old Boys. Having spoken briefly about his happy sojourn in Malaya and his pleasant memories of his close association with the old boys and present boys of the school, he concluded his speech with a word of advice to his hearers. He wanted them

(1) to remember the old school and to send their children there to be educated,

(2) to display the Christian spirit in all their dealings as Honesty is the best Policy,

(3) to render public service without thought of renumeration whenever and wherever possible.

—CHIN CHOOK LIM.

The engagement is announced between MR. TAN HUAT SENG, of the Telok Ayer Epworth League, and son of the late Mr. Tan Miang Sung and Madam Seah Siew Eng of Singapore, and MISS CHIA LOY KEOW, only daughter of the late Mr. Chia Nyuk Sung and Madam Chong Sam Keow, and sister of Mr. Chia Choo Yeow of Kuala Lumpur.

● *The Council of the League of Nations Association* of Great Britain has called upon all young people and sportsmen in all countries to suspend all arrangements for representation at the Olympic Games at Tokyo in 1940. In this way they could make known their abhorrence of Japanese aggression in China.

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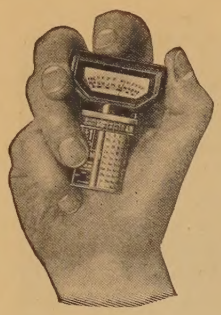

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The Malaysia Message

April, 1938.) Official Organ of the Methodist Episcopal Church, Malaysia (Vol. 48. No. 4

THE LILIES OF THE FIELD

by the Rev. Goh Hood Keng, *Straits Chinese Church, Singapore.*

"Consider the lilies of the field how they grow; they toil not neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."—Matt. 6:28, 29.

Perhaps it is true to say that many of us have learned only half the lessons that our Lord intended to teach by this beautiful illustration. We have taken it as rebuking anxiety about earthly things, the eating, the drinking, and the clothing. It is this, but it is much more. Looked at carefully it suggests the laws and conditions of spiritual growth. A study of the context will indicate that Christ is directing the mind to the great importance of eternal things. The food and raiment are of interest, truly, but after all the main thing is to lift up the thoughts to the spiritual and divine. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Let the lilies teach you how your soul may grow and be arrayed in the beautiful garments of holiness. Let us consider then how the lilies grow that we may learn, perchance, the conditions of our growth to beauty of soul.

1. *The lilies grow without toiling and spinning.* There is no planning on their part, no fretting about growth, but the whole process is the simple and natural consequence of the life originated and implanted in them by the great Creator.

One of the most difficult things we have to grasp is that God is the Author of the soul's life. The moralist prunes and cleanses the leaves and forgets to make the tree good. The highest morality is a divine inspiration and comes from God. It can only be attained by those into whose soul God has breathed His life. It is now an axiom that life can be produced only by life. Only by the coming in of a living force can the dead atom struggle out of the mineral world to take its place amongst the things that have life. And so not until God shall bend down and fill the soul with His renewing power can it come a new creature. "He that hath the Son hath life."

2. *The lilies grow by remaining in harmony with the conditions of growth.* Thus is our spiritual growth maintained. God's grace abounds for all. It is more abundant that we sometimes think. What is there that God will not do for you if you will let Him? His grace is as free as the air. He is your sun. Let your trust be put only in the God of your salvation. He will work in you to will and to do His good pleasure. The moment you put high resolve, moral ideals, and toilsome effort in the place of divine grace you are in danger. He must be all and in all.

Then am I to remain passive? No, but no other trust must intrude on the wholeness of your trust in God. Tranquility of trust is a vastly different thing from inactivity of life. It is anxious toiling and spinning for spiritual results that our Lord condemns, not unselfish Christian effort. You will not help the lily by scratching at its roots, nor by pulling out its buds and petals, but by keeping it in right relationship with the light and air. It is by waiting upon the Lord that we renew our strength.

3. *The lily's beauty must be displayed, its treasure of honey distributed, or it dies in an imperfect state.* The beauty of the flower is not an end in itself; it fulfils a most essential function in the development of the life and usefulness of the plant. How beautifully this illustrates the immense influence of a true Christian life. In exhibiting the charms and graces of a Christian character and in giving out your own resources of love and goodness, you are perfecting your own life and helping others to live. Beauty never fails to elicit admiration and often inspires to effort. But nothing so impresses or stirs the human mind as the graces of a Christian man or woman. These graces never perish. The ornament of a meek and quiet spirit never loses its influence.

Then let us not hide our religion. Spiked walls may do for the choice gardens of the rich, but let there be no wall around the garden God has planted in the soul. Even if you seem to be a poor roadside weed, make the dusty highway attractive. A wild flower will gladden a sick child, the grim rock is made more comely by a lonely blossom. Luther, Wesley, Carey, Livingstone, and a host of others were all obscure at first, but they used well what they had, and God led them on to goodness and power from which the world has received untold blessings.

"'Tis only noble to be good,
Kind hearts are more than coronets,
And simple faith than Norman blood."

FROM THE EDITOR'S DESK

The Malaysia Message

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EASTER JOY

These things have I spoken unto you that my joy may be in you and that your joy may be fulfilled—John 15: 11.

The kingdom of heaven is like unto a treasure hidden in a field; which a man found and hid; and in his joy he goeth and selleth all that he hath and buyeth that field—Matt 13. 44.

Easter should be the most joyous season of the Christian year. In northern countries Easter comes in early spring, when the old dead mantle of winter is cast aside, and when the fresh new life of spring is beginning to pulse through all Nature. Easter, therefore, in many cases is associated with a festival of flowers, which symbolize the resurrection of life from the dead. The Lily is preminently the Easter flower, because of its cup-like shape, symbolizing the Communion cup, and because of its radiant whiteness, symbolizing the purity of Christ's life in His resurrection from the dead.

We are reminded, therefore, at Easter time that the Christian life should be one of abundant joy. This joy Jesus promised his disciples, even when he saw the shadow of the cross ahead. Although he realized that from the world's point of view, the Crucifixion meant for him and his cause absolute and utter defeat, he saw beyond with absolute certainty to the ultimate triumph and everlasting victory. His mission he clarified in the words: "I am come that they might have life and that they might have it more abundantly." Knowing the character of Jesus life and his purpose in establishing the kingdom, he might just as well have said: "I am come that they might have joy and that they might have it more abundantly." For Jesus was the most joyous soul that ever lived. At least on two occasions his enemies rebuked him because he and his disciples were so joyful.

No, religion for Jesus was not in fasting or saying prayers as the Pharisees did. Religion for him and his disciples was rather to be compared to the joy of a wedding than to the gloom of a funeral. Comparing himself to the bridegroom, he said in defence, "Can the sons of the bride chamber mourn as long as the bridegroom is with them?"

Jesus was so joyful and happy, that his enemies even accused him of being a wine-bibber and a glutton, because he enjoyed social intercourse even with the poor people, the "sinners and publicans." But it was among these poor and needy people that Jesus found his greatest joy, which he said was like that of the physician healing the sick. The most joyful work in the world was finding lost men and bringing them back to their true life, to their true home with the heavenly Father. When one of these lost ones came home, there was joy in the presence of the angels; the choirs of heaven would sing their anthems of praise. The joy of this work was like the joy of the shepherd when he finds that little lost lamb, or like the joy of the father, who thought his son was dead, but now sees the prodigal son coming home again. This work of finding lost men and women was like the joy of the housewife when she finds a precious coin which has been lost and for her joy calls all her neigbours in to celegrate her good fortune.

When we lose anything we are just like the housewife who frets and stews because something has been lost. For example, last week the Editor lost his one and only prize-turkey, which somehow or other strayed away from the mission compound. Immediately an intensive and thorough search of the neighbourhood was organized, but the turkey could be found nowhere. Yes, the turkey must have been stolen and we would never see that turkey again. Just when we had given up all hope of ever finding the turkey, the gardener was sent out early Monday morning as a final effort, when lo and behold, he returned rejoicing with the turkey under his arm. Everyone in the household rejoiced that the lost had been found. All had been lost and then, behold! miraculously, all had been found. Jesus continually reminds his disciples that is the kind of joy which they should have, in finding lost men and women and bringing them back to their true life.

The New Testament has been called the most joyful book in the world. It opens with the birth of Jesus and closes with a great Hallelujah Chorus, and with glorious light streaming from the city of God.

For what Jesus suffered and for the persecution which his disciples endured, it might easily have been the most tragic book in the world. But on every page we find that the primary note is joy. How often we come across the words "Joy" "Rejoice" "Blessed" "Happy" "Be of good cheer". Read the beatitudes, the parables of Jesus or the letters of Paul. "Ask and ye shall receive that your joy may be fulfilled." "Your sorrow shall be turned into joy." The early disciples were said to take their food with gladness asnd singleness of heart, praising God, rejoicing that they were counted worthy to suffer dishonour for the Name. St. Paul often wrote how he and his companions rejoiced in their tribulations. The author of the book of Hebrews exhorts the young Christians to "look unto Jesus, the author and finisher of our faith, who for *the joy* that was set before him endured the cross, despising the shame." who is now "set down at the right hand of the throne of God."

True joy, which is the end and purpose of our life, has the same quality as the "joy of Jesus, enduring the cross." It is an overflowing infinite and eternal joy, a joy which is attached to all wholesome action, a zest which comes from abundant living, an expansive joy which is brought to the soul by God and by the soul's close union with Him.

There is no other religion on earth which is so joyous as the Christian religion. All our best hymns reflect this joy, and when another religion takes such as hymn as "O for a thousand tongues to sing My great Redeemer's praise" to fit their own Lord, we realize at once that such an attempt is a plagarism, making the words untrue to the spirit of that non-Christian faith. Whereas all the non-Christian religions are pessimistic. and world-renouncing, Christianity is optimistic and world-affirming. It always carries essentially the note of joyous victory and triumph of the cause of God, no matter how dark the day may seem.

Again Easter reminds us that "All who joy would win must share it, Happiness was born a twin." The joy of Jesus makes a greater impression upon us because of his sorrow. His sacrifice on the cross was a joyous sacrifice, because he sacrificed a lower for a higher, a material for a spiritual good. David Livingstone, after his terrible sufferings in Africa, said to his friends who were trying to tell him what a sacrifice he had made for the Dark Continent and "the open sore of the world", "I never made a sacrifice in my life."

Although Jesus "was a man of sorrows and acquainted with grief", his suffering was a voluntary and vicarious suffering which he shared with his heavenly Father and which he bore for the redemption of the world. We also who have to suffer can get a great deal of comfort out of the verse in Hebrews: "Though He were a Son, yet learned He obedience by the things which He suffered." We often have to suffer because God is trying through that suffering to teach us obedience.

The joy which Jesus gives us is "a joy which no man can take away from us." It springs from those eternal sources of joy which Jesus found, a joy which does not depend upon the things that may happen to us, but that lies deep below the surface where always time and circumstance play like the rising and falling of the waves.

Make us joyful with gladness unforced
Contagious, abounding,
That all whom we meet may be kindled from us
With Thy fire of joy.

—*Hoyland. Fourfold Sacrament.*

LOOKING INTO 1938

In watching the flames consume the old calendar of 1937, we are reminded of the flames of hatred, suffering and destruction which raged through the year that is past. These same forces are reaching forward toward the 365 days of 1938. Our thoughts are sobered in contemplation.

The faith of Christians will be tested this year in two ways. First, in our own hearts. When we see the apparent collapse of work built by the sacrificial lives of godly men and women, our faith that God can bring ultimate victory out of present defeat is sorely tried. At such a time the cross of Christ is our only guide. For out of that tragic event blossomed man's fairest hope, the hope of God's Kingdom on this earth and in the world to come.

The faith of Jesus' disciples will be tested also by international public opinion. Peoples and races will look at the actions of Christian men and women to learn whether Christ is indeed the way, the truth and the life. Progress toward a better day or a further drift toward catastrophe will be determined by that decision. The jury of skeptics is already in the box. As witness for Christ, our actions must not belie our words, our testimony must carry conviction.

Courage, determination, wisdom, purity of motive, loving sympathy—all these will be required of Christians in the year of 1938. But over and above them all is a trusting faith in the Heavenly Father who loves us. May your happiness in the New Year be founded on this abiding peace.

—*The Board. Foreign Missions of the Methodist Episcopal Church, New York,* 1938.

WORDS THAT WARMED WESLEY'S HEART

May 24, 1738, is a day forever memorable to Methodists. On that day, as John Wesley records in his "Journal," a group of great experiences came to him.

At five o'clock in the morning he read in his Testament, "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature" (2 Peter 1:4). Then, just as he was leaving his rooms, he opened his Bible again and read these words. "Thou art not far from the Kingdom of God."

In his "Journal" he continues, "In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called thee, O Lord; Lord, hear my voice.'

"In the evening I went, very unwillingly, to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken my sins, even mine, and saved me from the law of sin and death."

Charles Edwin Schofield begins his little book, "Aldersgate and After," with a forceful paragraph, that should be graven on the hearts of Methodists everywhere:

On May 24, 1938, the people called Methodists have been summoned to celebrate the two hundredth anniversary of what has traditionally been known in Methodist annals as the "conversion" of John Wesley.

An anniversary may prove to be an opportunity. It is always in danger of becoming a liability.

This celebration of a man's conversion is a rare thing in history. We celebrate the birth of great men and observe the anniversary of their death, but with John Wesley the high peak of his life was the hour of his "conversion."

Where lies the "danger" of an anniversary? Is it the danger of looking backward instead of forward? Is it a substitude for some thing more vital, as in the case of Churches that find an anniversary gala week less strenuous than a revival? Is there danger of misinterpreting a past even so that we are thrown off the right track, inviting future disasters? Is there danger that we might face a call from the past and then turn away, lacking the courage to accept the challenge?

What possible harm could come from our dipping into the past? Certainly, for many of us, it would be a fresh dip, for what the average Methodist of to-day does not know of John Wesley would fill a big book.

The author defines for us the experience of Wesley as far different from what we mean by a "conversion." For years he had tried to save his soul by good works and soul discipline, and then:

He came to see that what he needed to do was simply to forget himself, and, trusting in the mercy, and forgiveness of God, launch out in a ministry of passionate preaching of the gospel to others.

Dr. Schofield is sure that a like surreder will bring us to our Aldersgate, maybe not with Wesley's emotional experience, but we shall be fitted to serve our age as Wesley's experience fitted him to serve his day. But are we ready to go up to Aldersgate?

Whenever the men and women of our generation honestly face Jesus, and resolutely declare themselves unequivocally on his side; whenever we are ready to make the great commitment to his will and dedicate ourselves without reservations to build the Kingdom of God—then we shall come to Aldersgate.

—*Michigan Christian Advocate.*

METHODISM'S FORWARD MARCH IN MALACCA

By Ho Seng Ong

In 1900 all the Methodists in Malacca numbered six full members and fifteen probationers. There were twelve Sunday School scholars and only one Conference appointment. Those were really pioneering days.

In 1920 the Hokkien Chinese numbered 34 full members and 21 preparatory members, while the Straits Chinese had 27 and 15 respectively. The total amount "raised for all expenses was $266." There were 45 Sunday School scholars, fifteen Epworth Leaguers and 100 Junior Leaguers. The A.C.S. enrolled 135 and the Suydam Girls School 73 with a total staff of eight in both schools. The only boarding school had 38 on its roll.

Today in the town of Malacca there are 3 congregations with more than 300 full members, 4 Sunday Schools which reach about 500 children, 2 schools, 4 boarding institutions, 3 W.F.M.S. workers and 3 Annual Conference Members. Nor has the work been confined to city folk. There are 13 preaching stations in the smaller towns of the settlement and altogether there are many visible signs of Methodism's outthrust into the rural sections of Malaya.

As figures do not usually tell the entire story I shall describe some of the things "attempted and done" in our institutions. Shellabear Hall is full of "pretty young things" from beautiful orchids to the well-behaved girls who are being so efficiently cared

or by Miss E. M. Sadler. I like the way she puts esponsibility on her assistants and it shows that our irls can learn to occupy successfully positions of trust. Iention of Miss Sadler always brings up the farm roject of hers—she wants to raise poultry, vegetables, sh, etc. We can smile, but she has the correct idea nd I, for one, certainly hope she will succeed. It's ie type of work which needs to be done urgently.

Have you heard that the Suydam Girls School assed seventeen out of a class of seventeen uniors? And this is very largely the result of much ood work put in by Miss M. D. Royce. I have it n good authority that the girls' school *now* is roperly organised and the teaching suitably orrelated.

The boys' boarding school is full to overflowing ith 43 students, and it continues to be self-support-ig.

The A.C.S. had a record year in 1937. Its scouts nd cubs won the trophies presented for the most fficient (a) patrol (b) troop (c) pack (d) group in Ialacca. At the Inter-school Athletics competition ur boys brought home the Ball Shield. Other signs f progress are the re-issue of the school paper "THE IACSIAN" edited by the Cambridge students, and ie formation of an Old Boys' Association. The iaugural Dinner was a grand affair with Dr. R. L. rcher, Dr. L. Proebstel, in attendance as represent-tives of the Mission and Mr. A. W. Frisby, the ispector of Schools.

The churches have not been left behind in this orward movement. The Rev. John Chua's congre-ation taxes the seating capacity of the old Church uilding every Sunday while the new Tamil preacher, ie Rev. Kingham Joseph is fast winning friends by is quiet and dignified manner. Wesley Church plans or a revived interest in young peoples' work with Iiss M. Gertsch as counsellor and Mr. Wong Quie em as the New President of the League. The Junior eague is growing every Sunday; it has a record ttendance of 150 last week. There is a proposal to rganise an Intermediate League to take care of the gap" between the Seniors and the Juniors—a very orthwhile project.

Last year we made one big and significant move hen we bought the seven and one half acre property ear to Bickley Park. Primarily meant to accommo-ate the new A.C.S., this valuable area can be made o serve adequately the needs of Malacca Methodism the years ahead of us.

The best feature of this growing work is that uch of it is in the hands of the Asiatic men and omen. Of course the few missionaries we have are st wonderful; they don't want to boss and they are illing to serve always. May our people realise their esponsibilities, even their opportunities to serve their ord!

THROUGH THE SANDAL WOOD DOOR

Kagawa Prays for the Mighty Rushing Wind of Revival

O Wind of God, blow on,
Blow away our pettiness,
Blow away our self-centeredness,
Blow away our discouragement,
Blow over this vast land the breath of Thy Spirit.

Lift us up and bear us away from our corner,
Swirl us out and up and along in the blast
Till we see the people—
Yea, as Thou seest them, swept clean from dead leaves and dust,
Blow away our irritations,
Blow away our impatience,
Blow away our memories of past wrong,
Blow away our anxiety
Sweep clean away all the various dust and the ashes.
Lay bare the reality, the rock which Thou didst make,
And which Thou, even Thou, didst put on the promontory
For a witness to the people,
Blow warm from the illimitable sea of Thy Love
And cold down from the glistening heights of Thy purity.
The bamboos bend low
And turn pale before Thee,
The bird wavers and falls back
Before Thy blast.

Thou didst make and hast conquered all Nature—
Conquer us, O God!
When we see from the level
That which is near is largest,
Lift us up—let us see, as Thou seest
The innumerable number of living things,
And that which is small,
And that which is large in truth,
Yea, that which is gold and that which is glass.
We are confined by the house which we have made for ourselves;
Sweep us out into Thine immensity.
We are weary of our dust and our lowness,
We long for the shining peaks which we see in the distance
But we cannot bring ourselves thither.
We feel Thee as Thou passest over us

And remember that there is no place which may not be cleansed by Thee.
Yet the people are suffocating
For want of Thy life-giving breath,
They are in the stifling darkness
Behind closed doors.
We are helpless till Thou dost revive us with them.
Blow on Thy world, savingly, resistlessly,
O Cleansing Spirit, O Omnipotent One,
Blow!

THE HOPE OF THE GOSPEL IN INDIA

By The Rev. T. E. Riddle

of the New Zealand Presbyterian Mission, Punjab, India.

IN September last the centenary of the founding of the Church in the Punjab was celebrated at Ludhiana by the United Church of Northern India. In 1834 the first missionary for the Punjab came to India. Three years later, in an act of supreme faith, a little church was organized. It had only seven members but it had life, and it has grown till after a century of work there are 500,000 Christians in the Punjab alone. The Church of today is still a young Church but it still has life, and who can estimate how in the coming years it will be able to manifest that life, and make that life the light of men?

Two years ago Dr. Ambedkar, a talented leader of the Outcasts, dropped a bombshell among the Hindu community when he proclaimed the intention of their community of leaving Hinduism in a body, and of joining some other religion that would give them the freedom that Hinduism had always denied them. As there are sixty million of them their expressed intention caused no small flutter in the Hindu fold. Of late years the Outcaste community had grown in importance to the Hindu community as they had vote-value in the political world, and the transference of sixty millions to any other community would not only weaken Hindusim but would make that other community politically strong.

As soon as this proclamation was broadcasted Hindu Orthodox, Arya Samaj, Sikhs and Mussalman began to court them. Some Christian leaders, as well, were carried away with the vision of the immense Christian community that would be formed if the decision was made that they should join the Christians. But not all were carried away. Many realised that this was a political move in which Dr. Ambedkar put his community up for sale to the highest bidder. It now seems unlikely that they will move as a body and even if they did without their having a spiritual urge their numbers are so immense that they would overwhelm the Christian Church with a burden that it is not strong enough to carry.

But there is evidence on all hands that the uprising of the Outcastes is a fact. The stirrings of a new life and the hope of a new freedom are very real, and, in many parts of India, they are breaking away from the ancient Hindu oppression and are turning to the Christian Church as the one body that has a message that is adequate for their needs. During the last two years over 30,000 in the Bhil country of central India have come under Christian instruction, or have been baptised. In several parts of South India the enquirers number tens of thousands. In the United Provinces, in Chhota Nagpur, and in the Punjab new mass movements have come into being and the whole church is full of optimism for the immediate future of the Christian task. All these movements are in addition to the steady growth of the Christian community that for many years past has increased steadily at the rate of fifteen thousand a month.

Most of these big movements have been among the Outcastes, or among the aboriginal tribes, but there is another tremendous movement that is swinging the door wide for the entrance of the Lord. As a result of a century of Christian teaching the whole thought of India has now been interpenetrated with the ideals of Christ. This can be seen in the way Hinduism, for instance, has shifted its standards again and again. Unconsciously it has often adopted Christian standards of life that make it hide away or excuse the grosser forms of its own belief and practice. This has often resulted in a weakening of the hold that the ancient faiths have on their peoples, and educated young men and women are finding it harder to satisfy themselves with the beliefs of their fathers. At the same time the adoption of many of the standards of Christianity makes it easy for them to contemplate joining in with the Christians, who are now definitely looked upon as one of the recognised religious communities of India. Baptisms from caste Hindus and from Muhammadans have now become so usual that little social upheaval is now caused by them. There are few mission stations that cannot show some such baptisms each year, and their number increases as time goes on.

The political changes of the past year have given virtual self-government to the provinces. This has developed a sense of individual independence in Indians that is refreshing. There have been difficulties but the effort in self-government has worked well and even the most extremist sections have faced their task with a sense of responsibility.

In some provinces, especially where the Hindu element is preponderatingly great, there has been evidence of a desire to stop the drift away from Hinduism by political action. The demand has been openly made that all prosleytising should be forbidden by law. So far the governments have not taken any serious consideration of this demand, but it is backed by Gandhi and other leaders, and is one of the clouds that may yet loom large in the horizon of the Christian Church.

These are days of many social and religious movements in India. Some hesitatingly and halting follow the gleam. Others step out into fuller light. But the Church grows in knowledge and strength, her young people are growing up in a Christianized atmosphere, and her message is reaching Indian people as one of hope and life.

SKETCHES FROM THE LIFE OF NOMMENSEN

By J. H. Hemmers.

Translated from the Dutch by the Rev. R. L. Archer, Ph.D.

(*Continued from the March Number.*)

THIS changing attitude among the people on the plateau brought Nommensen to the conclusion that the time had arrived for him to further extend his work. He and Johannsen decided that together they would make a visit to Lake Toba! After completing the necessary preparations for a journey frought with so many dangers they set forth one morning on their way to the highlands, accompanied by a few trustworthy guides. They allowed their horses to make their way slowly along the narrow foot paths in order to save their strength for possible dangerous experiences which might be in store for them. Thus they travelled along single file, each occupied with his own thoughts. Yet it was not a gloomy procession that moved off into the distance for they were not afraid of the people who had power to kill the body only. No, as they marched along their minds were occupied with thoughts of Mrs. Nommensen who appeared to be hopelessly ill and whom they had left in the tender care of Mrs. Johannsen. This one who had given of herself so freely, always thinking of the good of others rather than of her own pleasure, now, in the prime of life, was stricken and patiently awaiting the time when Jesus would lead her into that blessed land where no one can say "I am ill". Nommensen set forth on his journey bowed under this load of grief which had so suddenly overtaken his family, conscious that God is righteous in all his ways. His darling little daughter had just recently been taken from them. Then a little later the doctor from Sibolga, after a careful investigation, came to the conclusion that the sickness from which his wife was suffering would finally be the cause of her death. This information affected him very deeply, yet he was convinced that even her death would be a victory.

Nommensen was suddenly aroused from his meditation by a group of boys and girls who from a distance had noted the approach of the party. He brought his horse to a quick stop, not a little surprised to see that they had arrived at the first village on the Toba Plateau. Yet before entering he sent the two guides on ahead to inquire of the chief if permission might be granted them to stop there and rest for a while. This request was granted without any hesitation and after a short breathing spell they continued their journey, going from village to village until they had almost reached the borders of Toba Land.

Here they stopped while a messenger was sent to Balige so that the Raja might prepare for the arrival of the party. Much to their surprise and joy the men returned accompanied by two messengers from the chiefs, who offered to guide the party over the best route. At once they made ready for the journey, but as they were on the point of starting, two Christians from Silindoeng arrived who manifested much joy in finding the missionaries safe, for in Silindoeng a report had spread that the Bataks from Toba had eaten the missionaries and that the chiefs of the territory through which they had passed had decided to prevent any further attempts to reach Toba. It was thought that by such a policy the natives would save their necks from the anger of the Singamangaradja (the priest-king).

WHEN the guides realized that such a movement was on foot under the direction of their enemies they decided to continue their journey as quickly as possible in order to arrive in advance of those who sought to waylay them. They travelled for many hours until, overcome with fatigue, they sought rest in an empty rice barn. In a short time a great crowd gathered about the building, anxious to see these strange white men. Finally they climbed upon the roof in order to get a better view. Then the missionaries decided that they had better leave the rice barn before a serious accident occurred. Surrounded by a dense crowd of wild looking humanity they proceeded directly to Balige, where, in the marketplace, such a throng of people collected that at any moment it seemed they might be crushed to death by the press of the mob. Some of the more curious climbed up in the the trees, others got on the roofs of the houses in order to get a better view of the newcomers, while those who stood near the missionaries felt and handled them all over, as they could not understand that there could be anybody in the world different from the Bataks.

Thus, throughout the whole afternoon the throng milled around them so that the missionaries could not find opportunity to eat or drink. During the night rest was impossible as hundreds of Tobanese gathered about their lodging place and their ceaseless loud talk made sleep impossible. However, by morning they had quieted down considerably so that the missionaries could at least speak to the people without creating a new uproar. Even here in the midst of semi-savage people Nommensen, by his quiet, even-tempered disposition soon won their confidence It seemed that God had given to him a certain power over the human mind and that something priestly and sacred characterized his actions. The Tobanese, dominated by that strange influence, brought many

of their sick to the market-place where Nommensen had pitched his tent. The number seeking help was greatly increased when it was learned in the surrounding villages that a boy had been cured of serious spasms within a few hours of taking the medicine. With almost unbelievable endurance Nommensen continued through the whole day to administer aid to the sick and the wounded, while Johannsen, with the help of a guide, visited the surrounding villages, presenting to the people the good tidings of salvation.

DURING the remaining days of their stay in Balige their time was occupied mostly in preaching the gospel to the thousands who gathered in the market-place. Many listened with breathless interest to the words of the missionaries in spite of occasional interruptions when abusive language was hurled at the white men by certain sections of the crowd.

One of the listeners said, "You lie, there is no life after death; the dead can not rise again."

To this Nommensen replied, "If so, then why do you people make offerings to the departed spirits?" The man replied that they did so simply because it was a custom handed down by their forefathers. Nommensen then asked him if he did not believe in that which could not be seen. The man declared that he did not. Then Nommensen said, "Let me see your soul (spirit) otherwise I must conclude that you have none".

The crowd was much amused by the white man's clever move and without anything further to say, the fellow, very much crestfallen, disappeared in the crowd.

Shortly after this the missionaries left Balige. Throughout the entire return journey they found no opposition to their movements and were welcomed back to their homes, after an absence of three weeks, by crowds of rejoicing Christian Bataks.

On the evening of their arrival Mr. Nommensen wrote to the mission authorities in Barmen the following prophetic words:

"In spirit I see scattered everywhere Christian congregations, schools and churches, groups of Bataks old and young, making their way to these churches: on every side I hear the sound of church bells calling the believers to the house of God."

"I see everywhere cultivated fields and gardens, green pastures and forests, tidy villages and dwellings in which are found properly dressed descendants of this people."

"Still more, I see preachers and teachers, natives of Sumatra, standing on the platforms and behind the pulpits, pointing out the way of the Christian life to both young and old."

"You will say that I am a dreamer, but I say no! I am not dreaming. My faith visions all this: it shall come to pass, for all kingdoms shall be His and every tongue shall confess that Christ is Lord to the glory of God the Father. Therefore, I am encouraged, though the people may oppose me and make all sorts of plans to resist God's word they can just as easily keep the ocean back from its shores as to keep God's word from their hearts. A stream of blessing shall certainly flow over them. Already the day begins to appear, soon the clear light will break forth and then shall the Sun of Righteousness in all his glory shine over the horizon of Batakland from the south even to the shores of the Toba Sea."

THE first visit to Toba did not in reality produce any fruit, yet it soon became evident that it did prepare the way for future developments. The hour for the opening of the work in Toba came sooner than the missionary had dared to hope. For see what happened there.

Shortly after the return of the missionary various disturbing reports began to go the rounds in connection with the war in Acheh. The people reported that from the south would come the Sultan of Turkey and from the north the Achehnese and together these two forces would drive out the white people. Others said that the Dutch had lost all their soldiers in the war against the Achehnese and thus could often no further resistance.

This condition of affairs was rendered more untenable when it was reported that the Singamangaradja had hired Achehnese warriors and that they had already arrived at Bakara, the dwelling place of the Priest-king.

The people were so worked up by these reports that they had already planned to bury their valuables in the ground and pay no further attention to the advice of the missionaries. This fear became still more intense when the Singamangaradja made it known in the Silindoeng market-place and elsewhere that he would quickly come with his Achehnese followers to kill all the Europeans and the native Christians. The pagan natives, however, had nothing to fear.

In spite of this the pagan chiefs in the valley assured the Christians that they need not be afraid. Although the people in the valley were fairly safe the missionaries in Bahal-Batoe were exposed to great danger, so their colleagues in Silindoeng went at once to bring Püse and Metzeler with their families to a place of safety; but the village chief did not want to permit them to leave, knowing that his village stood less chance of being attacked if there were a European woman living therein.

(To be continued).

(a)

(b)

(c)

Above:
Miss Mary Olson leaving Malacca for Kuantan, Pahang, our new Mission station.

(a)
1938 Cabinet, Telok Anson Epworth League

(b)
Farewell party given by Telok Anson Tamil Church to the Rev. D. John and family

(c)
Outing of the Penang Union Epworth League, Hari Raya Haji

RECOGNITION COMES TO PALEMBANG METHODISM.

by Dr. A. H. Prussner.

Methodist School Decorated for Governor's Arrival

OUR Palembang Methodists are carrying their heads just a little higher than usual; they are beginning to feel what might be called a "justifiable pride" in their Mission. In spite of the fact that throughout the years our Mission workers have devoted themselves with diligence and enthusiasm to their tasks and that our people have stood by with unswerving loyalty in good as well as in bad days, still the circumstances have been such that little official recognition has been given our work. But finally that recognition has come and has consisted in no less an event than the visit of His Excellency the Governor-General of the Netherlands Indies to the Methodist Mission Building on the Morning of the seventh of March 1938.

The occasion of this visit was the extended journey which His Excellency was making to South Sumatra and to the province of the East Coast, with Palembang and Medan as centres. A few weeks before the event our Mission was informed of the desire of His Excellency to visit our Mission Building and become acquainted with our work. This information came through the burgomaster of Palembang personally, who also kindly offered some suggestions as to how we might receive the Governor-General and use to best advantage the time allotted to this visit.

Finally the great day (great at least from our point of view) arrived. At 7:45 a.m. a salute of twenty one guns from the escorting warship announced to Palembang the arrival of the "Landvogt", the viceroy of the Queen of Holland. Immediately the Resident of Palembang, the Mayor, and the Harbourmaster went on board the government steamer to welcome the distinguished party, consisting of the Governor-General and Lady van Starkenborgh, their two daughters, the General-Secretary of the Colonial Government, and two aides-de-camp of the Governor-General. At eight o'clock the party landed and drove first to the Resident's House, where the various Government officials with their ladies were introduced. Then without further delay the Governor-General proceeded to the Municipal Building, where the City Council of what is easily the oldest city in the Malayan East had met in extra session to greet His Excellency. The device in the cost of arms of Palembang is: "Semper Renascor" (I am continually reborn) and the burgomaster with his council were proud to show His Excellency that is especially true in our own days. After an album with pictures of present day Palembang had been presented to him, the Governor-General returned to the Resident House, where the entire party joined him again for the further visits of the morning. They first rode to "Charitas", the recently opened new Roman Catholic hospital, and then came our turn.

THE time for arrival at the Methodist Mission Building was set at 10:05 a.m. and the visit was to last twenty minutes. As that time drew near, the streets through which the distinguished party was to pass became crowded with Palembangers, eager to get a glimpse of the "Tuan Besar dari Bogor" (the great lord from Buitenzorg). Especially the Tengkuruk Road, on which our Mission Building is situated, became so "ramai" (crowded) that the police had their hands full to keep the road open for the autos of the vice-regal party. Finally a number of police officials on motorcycles turned the corner into Tengkuruk Road, for us the signal that His Excellency, the Governor-General of the Netherlands Indies would be arriving immediately. The reception committee took their position at the entrance of the building, namely Dr. A. H. and Mrs. Prussner, Muara L. Tobing, as headmaster of the Methodist Mission School. Mr. Chua Chin Chuan and Mr. Kozam Napiun, members of the official board of our Chinese and Malay congregations responsibility. The Gover-

His Excellency the Governor General of the Netherlands Indies and Lady van Starkenborgh, with Dr. and Mrs. A. H. Prussner, Methodist Mission School, Palembang. March 7, 1938.

nor-General came in a large open car so that the waiting people might have a good opportunity of seeing him.

As soon as the reception committee had been introduced and Lady van Starkenborgh and the elder daughter had been presented with beautiful bouquets of orchids by Dorothy Prussner and Miss Teng Hui Inn, respectively, the distinguished guests entered the building and proceeded through the appropriately decorated entrance hall to the social hall, also resplendent in the red-white-and blue of Holland, and the orange of the ancient House of Orange, the champions of Protestantism against the onslaughts of the Spanish Inquisition. Here in the social hall our student chorus, conducted by Mr. Lim Chye Kiat, with Mrs. Yap Tuh Ying at the piano, were standing ready to greet the visitors with their songs. The first song, entitled "The Day of Song", was an Easter Song with a stirring note of victory and triumph. while the second song, entitled: "Go, Lovely Flowers", was expressive of tender emotion. After each rendering the guests applauded heartily and at the end His Excellency turned smilingly and said: "That was very fine, indeed".

WHILE the singers departed quietly for their respective classes, the party was invited to see our church auditorium and both the Governor-General and Lady van Starkenborgh expressed their delight in its simple dignity. Leaving the church through one of the side doors. the party entered again the social hall, part of which is occupied by our "Kindergarten". Here the forty odd little tots gave impromptu a little motion song which was received with evident pleasure. Lady van Starkenborgh remarked to Mrs. Prussner: "Just think, I understood every word."

After taking a look at the room of Primary C, largely a girl's class, just off the social hall, the party was conducted up-stairs to inspect the higher classes. The start was made with Standard IV, which was at that time having its Dutch language period. This gave us a chance to explain a new departure in our school, namely to give a full period of Dutch every day to the higher standards, beginning with the fourth. The Dutch officials are highly appreciative of this effort on the part of our school.

The twenty minutes allotted to this visit were quickly drawing to a close, so that it was impossible to have a look into every class room, much to the disappointment of the children in the rooms that had to be missed. Lady van Starkenborgh was very determined to have a look in most of the classes even though this might delay the party a few minutes. In leaving, His Excellency gave gracious expression to the appreciation of his party for the friendly reception accorded them, while the representatives of the Methodist Mission took the opportunity to voice the gratitude of the Mission for the high honour bestowed upon it. With this our distinguished guests departed to carry out their programme of nearly a month's visiting in South and North Sumatra, every day of which would be brimful with activities from morning till night. For our Methodist folk in Palembang this visit of the "Tuan Besar" at our Mission Building will form material for conversation for many months to come, while those of us who came into immediate contact with His Excellency and Lady van Starkenborgh will treasure the memory of their friendliness and winning affability, as well as the keen interest shown in the various phases of our Mission work.

THE CLASH OF COLOUR

By Basil Mathews

THE challenge of Mount Everest and that of the Race Problem are closely parallel. They are, both of them, in their separate ways, the biggest thing in the world. Each has hitherto defied man's effort Yet each makes an irresistible call to the adventure of facing its perils and defying its difficulties.

The very fact that the new post-war race problem is the supreme feature in the world-landscape to-day. and that it lies right across the path of the onward trek of mankind, makes the attack upon it as inescapable for us as it is fascinating.

"OUT," said the umpire.

It was one of the critical cricket matches of the season. Trinity College, Kandy, one of Ceylon's seven public schools, could count itself fortunate that the crack batsman of the opposing side was caught in the sips after he had made only three runs. The Trinity captain, however, stepped up to the umpire and said, "I think the ball was caught off his pads."

The umpire reversed his decision. The batsman came back and made his fifty.

It was technically, of course, against the rules of cricket to suggest a reversal of the umpire's decision: but, however much we may criticize the technical error, it was in the spirit of good sportsmanship that the boy acted—the son of a tribal Kandyan chieftain, senior prefect of his school and captain of the cricket XI. Indeed, here was something that was greater even than the team-spirit of passing on to other men of our side. It was the spirit of playing the game with absolute fairness to the opponent, playing the game for the game's sake.

As you look at the act and then look from it to the outside world of race-rancour, international evasion, subterfuge, and sharp practice, you cannot escape the conviction that it is in the spread of the spirit of that cricket captain into the world of racial and national relationship that the hope of the future lies. John Galsworthy, indeed, after looking at the failure of literature and art and even science, which is, he says, "more hopeful of perfecting poison gas than of curing cancer," turns to this very spirit and says:

"Sport, which still keeps the flags of idealism flying, is perhaps the most saving grace in the world at the moment, with its spirit of rules kept, and regard for the adversary, whether the fight is going for or against. When, if ever, the fair-play spirit of sport reigns over international affairs, the cat force which rules there now will slink away and human life emerge for the first time from the jungle."

We naturally turn then to ask how it has come about that this Sinhalese boy and the team and the school itself to which he belonged have acquired the spirit of fair play and fellowship. The College, which had changed his whole outlook on life and made him the sportsman and convinced Christian that he is, has in it five hundred and fifty boys. They are boys of all ages, from nine to nineteen; of all shades of colour, from white to dark brown; boys of over a dozen race-divisions, including Sinhalese and Tamil, Burmese and Burgher, English and Scottish, negro Baganda from Africa, and Chinese; and of many religions, including Buddhist, Hindu, Moslem and Christian; boys who put up a cricket team that has won every match in the season in the Island Competition, and who plunge down into the slums of Kandy to take first-aid to people who are ill and poor, and to carry them off for boating excursions.

These boys—with their splendid airy white school buildings, their school-houses, lecture-halls, their chapel now being built on the beautiful oriental lines of an old Sinhalese temple, their sports grounds, swimming baths and so on—might well confine their keenness to the school itself. But they know that school patriotism is not enough. *The school must give itself to something larger.*

When you look first at the races in Ceylon, India, Burma, the Far East and Africa whence those boys come, and then at this team-spirit of unity and service that moves them, you see that the thing which has made all the difference to them is the spirit of the College itself. And that spirit is simply the spirit of the Christian men from Britain who in the last fifteen years have built up the tradition and esprit de corps of the place on a rock-foundation of Christian character.

THE fact that those public schoolboys of the different races have bridged their race differences by team-work in school sports, and have bridged class-divisions in Kandy by social service, means that, within the College, they have already achieved triumphantly the goal that—as we saw in the last chapter—lies ahead as our ideal. They have an inter-racial team-spirit. We may then ask whether that force can really work—not simply on the scale of a school but of the world. If we discovered how that force could be applied to the world, we should have found a way through this prodigious peril that rears its head in

the path of the human race—the menace of world race-war.

Looking at the school as it throws itself into social service in the slums of Kandy, we discover that the Sinhalese, British, Indians and Africans are welded together by a common desire to fight—not with each other—but against a common enemy. That is in fact a picture of the present world race-situation and of the way through. There is a war, a real war—*the* real war. But this real ultimate war is not of race against race, of self-determination for coloured races against domination by white races; it is a war not of man against man, but of man with the deadly foes of his life.

The nations and the races of the world—if real civilization is to come to the world and to triumph—have to lose their race-differences in a real fight. Man has his enemies, his absolute and final enemies, whom he must fight tooth and nail to the last gasp, or himself perish. Those enemies are the low civilizations that imperil the high; the greed that exploits weaker people; the diseases that threaten ordered life; the personal sins that poison his soul and wreck his character.

LET us look for a moment at one or two concrete, vivid, even painful pictures of those enemies.

The western nations and especially those around the Pacific in America and Australia dread lest the low standard of civilization represented by the swarming, fever-ridden alley-ways of, say, Canton should overwhelm their civilization by the sheer flow of numbers. That fear is partially justified. But if we look back we see that London in the seventeenth century had just such plague-ridden, foetid alley-ways. London's alleys were cleansed by applied science and education. Our war, then, is not against the Asiatic, but against the filth that is as much his enemy as it is ours. In a word we join them to fight the common enemy of man.

The boys in that football team at Beirut were (we recall) of many races; but they learned to pass to one another. The Asiatic, British and African boys at Kandy joined together to fight disease in the slums. Their race-differences did not stand in the way. They worked as one team. If we could swiftly fly round the world and see not only the present but the past students of such colleges as St. John University, Shanghai (which has supplied China from among its students with several Foreign Secretaries, Ambassadors, and a Prime Minister)—the Canton Christian College—Shangtung Christian University—the Union Medical College, Peking—the Anglo-Chinese College, Tientsin—the Doshisha and other Universities and Colleges in Japan—the Madras Women's College—Roberts College, Constantinople—and its sister at Scutari—Lovedale and Tigerkloof Institutions in South Africa—and a host of others, we should discover one of the greatest of all new forces in the new world; this new young team-leadership in the making.

Everyone who has met old boys and old girls of these and similar colleges has found among them men and women who rank with the best of any race; and in talk with them the sense of race-division (though not of racial differences) disappears. They are the fresh leaders of a new age.

They are at present neither many nor powerful as compared with the forces against them; but that has always been true of new and conquering movements. Men jeered at the meagre followers of Mazzini, hiding in garrets, but they were the fiery crusaders of a new and a true idea. And they won. The Young Italy movement freed Italy and made it for the first time a nation. The club cynics of Britain and America held their sides with guffaws of mirth at the odd and isolated fighters who started the battle for the freedom of the slaves. That ideal of freedom for the negro seemed as idiotic to those cynics as world-peace seems to ours; but the scorned idealists held up the banner of freedom against all the brickbats and bombs of detraction and derision. And they won. The one thing we need to be sure about is not that our ideal is popular, but that it is a true one.

—*Selected from "Clash of Colour."*

OUR FIFTY YEARS IN MALAYA

The celebration by the "Woman's Foreign Missionary Society" of fifty years work in Malaya has been fittingly supplemented by a booklet in which a brief survey of the work is most attractively presented.

Dedicated to Miss Sophia Blackmore, the first W.F.M.S. worker in Malaya, the booklet, which is called "In Appreciation of Our Fifty Years" gives a brief description and history of the work in each centre in Malaya, accompanied by excellent pictures of the girls' schools, boarding shools, Winchell Home and Eveland Seminary, as well as a picture of each W.F.M.S. worker in Malaya at the present time.

Such a brief survey is not able to give a detailed account, nor show the obstacles overcome during the last half century. Neither can it list the scores of workers who have helped through the years to reach the attainments of to-day. The greeting from the founder, Miss Blackmore, who is now living is Australia, and the picture of the nine young women who helped her during the beginning years in Singapore, are especially interesting. The other high light of the booklet is the appreciation of Catharine E. Jackson, who has just retired after thirty-five years service.

Beautifully bound and printed, the booklet, which was prepared by Edna Dorman Lee, is a lovely memento of a mile post in the history of the W.F.M.S. and a valuable document for future members. Many regret that the small edition or this attractive booklet was soon exhausted.

CORRESPONDENCE

15. February 1938

Dear Editor,

First, let me introduce myself. I am an employee of the Character Magazine which you subscribe to. I have oftentimes written to you on business, but this letter is a personal one. My interest is corresponding with young people from all over the world. Perhaps you wonder why I am writing to you. It is because I think you can help me. You surely have some contact with boys or girls who might be interested in this kind of correspondence. Of course, I will assure prompt replies to any letters sent to me. Now that I have stated my motive in writing, I should like you to do me a favour. I will greatly appreciate anything you do for me. If you cannot find some who would be interested in writing me first, could you send me the names of a few that I could write to? I should like English-speaking communicants, if possible.

If you could extend me your courtesy in this matter, it will make me very happy. Thank you.

Your distant friend.

Alan B. Campbell,
1514 East 54th Street.
Chicago, Illinois, U.S.A.

Dear Editor

Enclosed find money order for one years subscription to the Malaysia Message.

The Sunday School (M.P.I.) intends to devote an article in the Message the last Sunday each month which is Missionary Sunday.

Yours truly

Lewis P. Jumars,

Westport, N.Y.

Dear Sir

I wish to correspond with boys and girls between (16) years old anywhere especially in Australia N. Zealand and Java.

I am interested in anything and will make same an exchange.

Thanking you and wishing the Malaysia Message every success.

I remain

Yours sincerely

Ong Poh Kiat,
A.C.S., Malacca.

103, Tranquerah Road,
Malacca, S. S.

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12 March 1938.

Dear Editor,

I was very much interested in reading an excerpt in the Malaysia Message for March 1938 just to hand. Reference is made in that article to what Basil Mathews describes in his book "The Clash of Colour," as "this wonderful football team-spirit of unity and service." Enclosed pleased find a copy of further extracts from that little, but multum in parvo, book which you may find worthwhile reproducing in the Message in part.

A closer observation of the various activities of the several sections or denominations of the Christian Church has led me sorrowfully to come to the conclusion that there is far too little comprehension of what the Master's objective was at the time he sent forth his disciples "into the world." If Christians were better informed on the subject and had more of the "team-spirit" which filled the early Christians, the world would have less reason for retorting to the Church, when she rebukes it for not dancing to her tune, "What IS your tune? We can't make it out from the "uncertain trumpet sound" your churches, missions, and so on, are at present filling our ears with."

Are Christians setting the rest of the world the good example of "seeking first the Kingdom of God?" This is a question which is asked by thinking men outside the Churches, and for this reason, if for no other, it should be faced honestly by all of us in the Churches. I see that the coming Epworth League Institute has for its slogan "Christ for Malaya." If all Christians lived up to that, much should be done in the matter of the extension of God's Kingdom in Malaya. But, I trust that ere the Institute closes the vision of "Malaya for God and His Christ" (vide Revelation ch. 11:15) will have appeared before some one or another of the teachers.

To-day I came upon some words in a book which you may have read yourself, entitled "Jesus Christ and World Evangelization" by Alexander McLeish, and these words seem to support the contribution stated above—that our missions, churches, and religious organizations are not apparently aware of, nor do they appear to consistently adopt, the methods of operation to indicate that they have in view the objective of the Master.

The theme of the pamphlet is that "Methodism is a conviction, and that it must continue to be a conviction or die." That is a great idea, and it should inspire every Methodist to pursue his high calling with a firmer resolution. Personally I feel that our Straits-born Chinese Christians are too much occupied with their own petty problems as Churchmen. They think in terms of "personal salvation" instead of "the salvation of the world", of Christ as MY Saviour, or OUR Saviour, at most, and not as a Saviour of the World.

I attended a small Malay-speaking meeting of the Salvation Army yesterday morning, and noticed that even the "Army's" appeal was on the lines of "Come to Jesus, and he will make YOU clean, he will save YOU etc." It seems so petty as compared with our Lord's calls to men in his day, "Come to me, and I will make you fishers of men," "If any man will come after me, let him deny himself" etc.

I pray that Methodism may be baptised afresh with the spirit of John Wesley, and that our people may have a large portion of it! Then, something will happen in Malaya!

Best regards,

CHEW CHENG-YONG.

A LETTER FROM THE COOLES

Dear Editor,

Greetings from the Cornell University School of Missions. There are 78 of us missionaries from 15 different countries and 12 different denominations gathered here in the Agricultural College for a month of varied diets. We are all getting much out of the courses offered. The course finishes on the 19th and then I hope to get back to Evanston so as to enrol in Garrett for the spring term.

Some of the Malayan friends will remember the Earl Hibbards, formerly of Sumatra and Penang. They are enrolled in the school. also.

When in Evanston, I saw Burr Baughman and Norma Craven. Mrs. Coole and the children are now living in Evanton where Paul is in sixth grade at the Onington School, Tommy in Kindergarten and Andrew in the Nursery School in First Church. We are living by the way in the same apartment in Evanston in which the Schmuckers lived when they were there last furlough.

Another item for the Message. The Coole family had a very joyous family reunion at Christmas time in Mendon, Illinois, at the home of my sister Mrs. Mona Coole Mann whose husband is Congregational pastor in that place. My brother Arthur, his wife and daughter of Tientsin, China, my mother of Foochow, China, and the five Malayan Cooles were reunited after being separated since 1922. Seven Coole adults, seven children and seven guests sat down to a very fine Christmas dinner and did full justice to it.

Good luck to you all and greetings to the many friends.

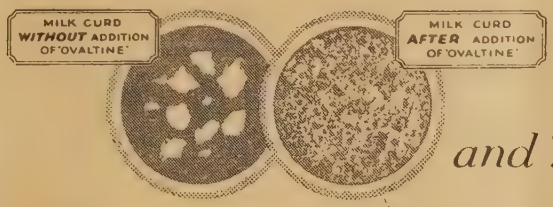
Cordially yours,

Douglas Coole.

811 Foster Street,
Evanston, Ill.

Why 'OVALTINE' Transforms Milk

into a delicious, digestible and more nourishing Food



Because:—

'OVALTINE' has special properties which, when added to milk, make the milk completely digestible and ensure that its nutritive properties are readily assimilated. Moreover, 'Ovaltine' makes milk far more nourishing by increasing its content of vitamins, calcium, phosphorus, iron and other valuable health-giving and energy-producing elements.

'Ovaltine' is so delicious that its addition to milk transforms the milk into a delightful beverage which is readily acceptable to children or adults —even to those who dislike and cannot tolerate milk.

'Ovaltine' is, in itself, a complete and perfect tonic food, made from the choicest and best of Nature's protective and restorative foods.

and Remember—

The proprietors of 'Ovaltine' go to exceptional lengths to esure the unvarying high quality of the ingredients used. The 'Ovaltine' Egg and Dairy Farms—the most up-to-date in the world—were specially established in the interests of 'Ovaltine' quality.

Supremely good as it is, 'Ovaltine' is the most economical food beverage you can buy—even when you make it entirely with milk. The reason is that 'Ovaltine' is so highly concentrated that very little is required to make a cupful.

For all these reasons, 'Ovaltine' should be the regular daily beverage in your home. It is the surest safeguard of health—for you—and for every member of the family.

The 'Ovaltine' Egg Farm extending over 350 acres & with accommodation for 100,000 birds
The 'OVALTINE' DAIRY FARM—with its renowned Herd of Pedigree Jersey Cows

To drink 'Ovaltine' always — is a Health Protection

Remember—'Ovaltine' is now served in Cafés Restaurants & Milk Bars

WORLD HAPPENINGS

Germany Annexes Austria

Germany's "March to the South-East" has begun by the annexation of Austria, a member of the League of Nations and a nation whose independence all the nations of Europe, including Germany, Italy, France and Great Britain were solemnly pledged to preserve. At the Berchtesgaden meeting it seems that Herr Hitler presented an ultimatum to Dr. Schuschnigg, the Austrian Chancellor, with the demand that Austria immediately accept the German terms; otherwise, "being unable to resist any longer the pleas of the down-trodden German population of Austria," Hitler would "march" his armies. Although Dr. Schuschnigg refused to sign, he went back to Vienna to consult his Cabinet, knowing in the meantime that the fate of Austria was at stake. By the admission of Hitler's nominee, Seyss-Inquart, to the Cabinet and to the position of Minister of Police, the Nazis of Austria were given unlimited scope for development. Although Dr. Schuschnigg ordered a plebescite on Sunday, March 13, for Austria to decide whether it wanted union with Germany or not, the plebescite was never held. Under threat of armed invasion by Germany if the plebescite were allowed, Chancellor Schuschnigg yielded to force and resigned. Immediately a Nazi Cabinet was formed with Dr. Seyss-Inquart as Chancellor. The first act of the new Chancellor was to telegraph Hitler to send German troops at once into Austria to prevent civil war.

The final result is that Austria has now finally ceased to exist as an independent state. The map of Europe has been changed and the German Empire by one act of force has been enlarged by the accession of over six million Austrian Germans. The Austrian Nazis have now reached their goal: "one people, one Reich, one Fuehrer."

While Hitler and his Storm Troopers were marching to Vienna, the Cabinets of all the countries of Europe held long night sessions to consider the situation. Europe was on the point of another world war and extreme nervousness prevailed in Europe for several days. Temporarily the black cloud has dispersed, but there is little doubt that a big storm is on the way. The whole incident shows, as The Daily Herald remarks, "how easily war can come unless some limit is set to reign by force. For example: an ultimatum to Prague; Czech refusal to take orders from Berlin; mobilisation; France moves; then the die is cast for us all."

Hitler has thanked Mussolini for remaining calm. There has no doubt been an exchange of promises: probably Mussolini was promised Spain, if Hitler gets Austria.

The most tragic feature of the Austrian coup d'etat has been the treatment meted out to the Jews. Even more brutal than the Nazi "Reign of Terror" in Germany has been the Nazi treatment of the Jews in Austria. During the first week of the Nazi reign, it is estimated that there were 1,700 suicides, mostly Jews, but also some Aryans, whose previous political connections made any future for them hopeless. The demon of Anti-Semitism is like a monster, devouring whole nations of Europe. Even sections of the Christian Church have been infected with its poison. In the name of humanity, history will some day bring its vengeance to those who have been responsible for fostering this curse.

The Nazi revolution in Austria has also caused dismay to the Vatican, which sees in it the fall of the last stronghold of Catholicism in the German world. Austria is now being subjected to the paganising influences against which Catholics in Germany are struggling. More and more does the Protestant Church realize that Christianity and the Totalitarian State are irreconcilable. We see Anti-Christ rampant in Europe to-day. "The veritable Anti-Christ is he who seeks to compete with God for His dominion over men by the use of methods which not only repudiate those of Christ, but make Him seem to be irrelevant." Fascism, wherever we see it in its true form, is the supreme blasphemy of the present age. This explains why Hitler is bent on paganising Germany and uprooting the last vestiges of the Christian Church. Christianity, by its very nature, even more than Communism, must become the natural enemy of every form of Fascism.

New Trends in British Foreign Policy

The month of March has clearly revealed new trends in British foreign policy. The resignation of Mr. Anthony Eden as Secretary of Foreign Affairs and the appointment of Lord Halifax as his successor was clearly due to a change in foreign policy. Mr. Eden's policy had been built up around the idea of strengthening the League of Nations and collective security. This involved the decision to hold to this course, regardless of the violence and bitterness of the German and Italian attacks against the ideas of Parliamentarianism, Democracy, League of Nations and Collective Security. When the question was proposed of entering into friendly negotiations with Italy, with the hope of effecting an Anglo-Italian understanding, Mr. Eden very courageously and sincerely voiced his objections. Although these differences resulted in his resignation from the British Cabinet, Mr. Eden had the support of the Labour Opposition, and very likely that of France and America. Many relevant political documents regarding this crisis in the British Cabinet have not yet been published and only the verdict of history will determine whether the Cabinet chose the

wise course. Certain it is that things have begun to happen in Europe which few dreamed were possible a month ago.

Friendly negotiations were immediately opened with Italy and Germany. It was announced that Britain would be willing to recognise the Italian conquest of Abyssinia, provided the consent of the League were obtained, and a few days later de facto recognition by Britain of the Italian government of Abyssinia was given. After Hitler's coup d'etat in Austria, the Labour Opposition asserted that this German display of naked force had knocked down the Prime Minister's house of cards (i.e. friendly understanding with Germany and Italy) and had proved that Mr. Eden's decision was the right one. Another bombshell to Central Europe was the announcement that no special guarantee of military assistance for Czechoslovakia would be given by Britain in the event of attack by Germany. The Soviet invitation to a conference of all democratic powers to consider Fascist aggression in Europe was at the same time rejected.

The main interest right now in Great Britain seems to be in speeding up the programme of British defence and re-armament, to make her prepared for any eventuality. The policy seems to be: Preserve peace by intensive re-armament. Sir Archibald Sinclair has voiced the view of many who are sincerely striving for peace, when he stated that national re-armament alone could give no security against war, which could be averted only by the freedom and independence of all nations being secured by the strengthening of the League and the system of collective security against active aggression.

According to a significant comment in the Daily Herald, naked aggression in Austria has emerged "because the barriers against aggression have been broken down by those whose first duty it was to maintain them. Austria is the latest chapter in a long tragedy, early chapters have been Manchuria, Abyssinia, Spain and China. And the end is not yet in sight."

Tide of Battle Turns in China's Favour

The latest reports from China indicate that the Chinese leaders are more optimistic and confident of victory than ever. The Chinese forces have made a great stand along the Tientsin-Pukow Railway, holding Hsu-chow against the most determined effort of the Japanese invaders. This has been reported as the greatest victory since the beginning of hostilities in Shansi Province. Taiyuan, the capital of Shansi, may yet again fall into Chinese hands.

Boycott Against Japan Increasingly Effective

That the Malayan Chinese boycott against Japan has been effective is clearly proved by the latest statistics of Japan's Malayan business.

Here are figures of Japanese imports into Malaya: June (1937) $4,609,000; July, $4,604,000; August, $4,061,000; September; $3,246,000; October, $2,438,000; November, $1,642,000; December, $1,918,000; January, $1,029,000; February, $777,000. Although exports to Japan have remained almost stationery, the unofficial boycott of Japanese goods has been responsible for a loss of $4,000,000 per month in Malayan trade.

It is reported that the boycott against Japan in America is also assuming enormous proportions. Rabindranath Tagore, India's famous poet and former friend of Japan, has given his enthusiastic support to the Indian boycott of Japan. We regard the boycott as one of the most effective instruments of peace, and if thoroughly applied an adequate substitute for war. It is perhaps the finest expression of the moral consscience of the world, directed against an aggressor nation, for the purpose of crippling her power in war. If this weapon had been sincerely and universally applied against Italy, it would have saved Abyssinia. Is it not an encouraging manifestation of the present world-wide peace sentiment, to see how Indian villagers and humble British, French and American labourers join together in common action to stop supporting aggression in China? The labour forces of the world are beginning to feel a joint-responsibility for maintaining the forces of peace. We believe that there is more hope for peace along this line than in the feverish race of military and naval armaments.

Soviet Russia Executes Prominent Officials

In one of the most significant trials of Russian Soviet history, eighteen prominent Russians were executed for planning to betray the Soviet Union to Germany and Japan. Among those put to death were M. Yagoda, former head of the secret police, M. Bukhurian, former editor of Izvestia and ex-President of the Comintern, M. Rykov, Lenin's successor as Premier of the Soviets, M. Krestinsky, Assistant Commissar of Foreign Affairs and Stalin's immediate predecessor as party secretary, M. Grinko, ex-Commissar for Finance, and M. Rosenholz, ex-Commissar of Foreign Trade. According to the indictment and to the confessions given in open trial, these men plotted with Trotsky to conclude a military alliance with Germany in exchange for certain Soviet territories, and to break the mutual treaties of mutual alliance of France, Czecho-Slovakia and the Soviet. The whole trial has aroused the greatest interest, because the secret intelligence services of several European countries, as well as that of Japan, were involved. Trotsky, it is said, hoped to put his men into power after the defeat of the Soviets in a war with Germany and Japan in 1934 or 35. Trotsky proposed after this defeat to surrender the Ukraine to Germany and the Far East to Japan. The whole trial has revealed how back of the Soviet screen there has been among high officials a most sordid record of traitorous and murderous plots, against each other and the State. Trotsky,

(*Continued on page 23*)

OUR BOYS & GIRLS

BABIES

Molly opened her blue eyes and sat up in bed. Where was she? Not in her own little bed at home. Why, of course not! She was at Granny's farm in the country. It was spring-time, and Granny had said the country and farm-yard were full of new baby things. To-day she was going to look for them!

Molly loved babies and she wanted one of her very own. Mother had told her a secret. When she came home from Granny's, it would be Easter Day, and God was going to send them an Easter present—the gift of a little baby.

Molly was always thinking about babies, talking about babies and even dreaming about babies, too! So it was no wonder that she wanted to go out and look for baby things! She was glad, too, that she was a big girl, five years old, for mother said that babies needed a great deal of love and care. She was big enough now to help mother take care of a baby.

Molly was thinking so hard as she walked out of the house and into the yard, that when the tabby-cat rubbed against her legs it made her jump. Molly bent down and stroked her soft silky coat.

"Miaow!" said the cat, "Come and see what I have to show you."

She followed tabby-cat into the shed, and there, in a big basket, were three tiny kittens, fast asleep. The mother cat purred softly, then jumped lightly into the basket and began to lick them with her long, pink tongue.

"What dear little babies," said Molly, "What are you doing to them?"

"Washing them," said mother cat, "They get very dirty tumbling over and over on the floor. It takes me all my time to keep them clean."

"What a good mother cat she is," thought Molly, as she went into the yard. "I shall soon be helping mother to wash our little baby and keep her clean."

She was still thinking about the little baby kittens, when a loud clucking noise made her look up, and there was the big brown hen, looking as proud as could be, strutting across the yard. Behind her were thirteen little, fluffy, yellow chickens! "Cheep, cheep, cheep!" they were saying, "We are so hungry!" The brown hen was scratching up the ground to find little bits of food for her large family of hungry little babies.

"Good-morning," said Molly, "What a fine large family you have!"

That was just what the brown hen hoped she would say. "I am very proud of them," said the mother hen, "And I am kept busy all the day finding food for so many hungry chicks." Then she clucked more loudly than ever, and the wee chicks ran close round her legs.

"What pretty wee babies they are!" thought Molly, "And what a busy mother hen she is, finding enough food for them all. I shall soon be helping mother to feed our little baby."

"Quack, quack, quack!" called the loud voice of Mrs. Duck. It was such a loud voice that Molly turned round, and saw a fat, white duck waddling towards her.

"Come and see my babies learning to swim," called mother duck, and there, just behind her, Molly saw the duck-pond where the loveliest, fluffiest, little ducklings she had ever seen were paddling around in the water.

"Oh! How beautiful they are!" cried Molly. "One, two, three...four...five... Oh! Keep still! I can't count you all!" They were swimming round very fast. The mother duck splashed into the water to teach them to dive and take care of themselves.

"I am kept busy all day long teaching them. There are ten babies; but I wouldn't be without one of them," said mother duck, and quacked loudly to show how pleased she was.

Molly was thinking how she would love to help mother to teach their little baby as she grew older, when a gentle low "MOO-OO" made her peep through the open door of a cow-shed, and there, on a bed of straw, beside the big mother cow, was a little brown-and-white calf.

Molly dared not speak at first. Then she crept softly on tip-toe into the shed and whispered; "May I stroke your baby? I will be very gentle."

"Moo-oo," said the mother cow, which meant: "Yes, I know you will." So Molly stroked the baby calf's soft warm neck, and he said "Maa-aa," to show he was glad. Molly was so happy. She stroked him again, and what do you think the wee calf did? He put out his pink tongue and licked her hand.

Molly was so excited that she wanted to shout. But she tip-toed very softly out of the shed, and then ran—ran as fast as she could—into the grassy field beyond the farmyard. She soon stopped running, jumping and shouting, for the field was full of little woolly lambs, frisking about beside their mothers, the big sheep.

"Oh! How wonderful!" said Molly to herself, "The world is just full of wee babies everywhere!"

The very next week Molly went back to her home, and she found, just as mother had said, that God had sent a new little baby sister for her, on the very morning of Easter Day.

Malaysia Message.

"I am going to help you to wash and feed our little baby, and take care of her when you are busy, and when she gets bigger I will hold her when she tries to walk," said Molly, "Won't that be lovely? All the animals at Granny's farm take care of their babies so beautifully, and I want to do the same."

"Our baby will be loved and cared for most of all," said mother, "For she will have a big kind sister, as well as mother!"

Molly felt too happy to say anything out loud, but right inside herself, she whispered a big "Thank-you" to God for the dear little baby He had sent.

From "More Tales to Tell"
By W. E. BARNARD AND E. H. SPRIGGS.

(*Continued from page* 21)

now living in Mexico, may some day have the opportunity of defending himself against his accusers or of sharing the responsibility for "his heinous crimes." At present, the non-Communist world is trying to decide which is the greater arch-criminal, Trotsky or Stalin.

It is of interest to note that when Lenin died the Political Bureau, or highest steering committee of the Communist party, consisted of seven men—Stalin. Trotsky, Zinoview, Kamenev, Rykov, Bukharin and Tomsky. Call the roll to-day. Stalin is in supreme power, Trotsky is an outlawed exile. Zinoview, Kamenev, Bukharin and Rykov have been executed. Tomsky was harried into committing suicide. Is this not a commentary upon the method of dictatorial rule and the fate of every tyranny? Lord Acton once said: "Power corrupts, and absolute power corrupts absolutely." He who rides on a tiger cannot dismount. Are not all dictators riding on a tiger, and do not all maintain their seats on top by the same methods?

TO THE KNIGHTS IN THE DAYS OF OLD

To the knights in the days of old,
Keeping watch on the mountain heights,
Came a vision of Holy Grail
And a voice thro' the waiting night.

Follow, follow the gleam, Follow, follow the gleam,
Banners unfurled o'er all the world,
Follow, follow the gleam, Follow, follow the gleam,
Follow the gleam of the chalice—the chalice that is the Grail.

And we who serve the king
And loyally him obey,
In the consecrate silence know
That the challenge still holds today.

Follow, follow the gleam, Follow, follow the gleam,
Standards of worth o'er all the world.
Follow, follow the gleam, Follow, follow the gleam.
Follow the gleam of the light—the light that shall bring the dawn.

Those Demon Destructors . . .

Will quickly destroy your property unless effectively treated . . .

White ants multiply at the rate of 80,000 per day—each one capable of destroying one cubic inch of your property perday.

Write, phone or call for particulars of our White Ant Destroying Services. Have your property cleared and kept clear of white ants. You are not placed under any obligation whatsoever to the White Ant Experts:

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H. M. S. APPEALS FOR SUPPORT

THE formation of a Home Missionary Society ten years ago seemed a bit ambitious and visionary to many members of the church in Malaya. However the pioneering work done during this decade is proof of the need of a Home Missionary Society, and the opportunities continue to open up for such enterprises.

In the beginning the Society's aims were "to reach the unreached" of the great state of Pahang. Many church members, or old students of Methodist schools lived in Pahang, and the Society supported a Chinese and a Tamil pastor who were to look after their respective communities. There were at first no churches and only very small groups of Christians in various places so the pastors had to travel a great deal. Now at Bentong there is a fine church, the first Protestant Church in Pahang, where services are held in Chinese and Tamil. However, the pastor, Tan Kie Siong, visits all the stations within a radius of fifty miles. The Tamil pastor, J. D. Asirvatham, lives in Raub but holds services in Kuantan, Kuala Lipis, Mentakab, Triang and Bentong. Since Raub is in the mountains and Kuantan on the sea coast, the pastor has to cover nearly the whole state of Pahang.

This year Miss Mary Olson has gone to Kuantan to open a girls' school, which already is showing how great are the opportunities in rapidly developing Pahang.

For several years the Home Missionary Society has subsidized the Malay Hostels in Malacca. This is a very worthwhile piece of work and without the Society's subsidy it would be impossible to maintain the hostels. Not only the fifteen boys and ten girls in the two hostels, but their families as well, are having contact with the Christian teaching and way of living, in a degree not possible elsewhere.

Shortly after work was opened in 1931 among the Sakais the Home Missionary Society took it over and has been financially responsible for it ever since. This real pioneering work has given the Society a task which is difficult but challenging. The Society has supported two workers in Cameron Highlands for over five years, and much good work has been done. Various experiments have been tried, some successful, others not, but all the while gradual progress has been made.

Mr. Sianturi was sent by the Society to Telok Anson for six months training in the hospital, and has now gone back to his work at the ninth mile above Tapah.

As a result of explorative trips made last year by Dr. P. B. Means in the Jelai valley in Pahang the Society now proposes to open work in that section in which there are many Sakais. A new worker, Komat Manurung, has come from the Asahan jungle in Sumatra, and after a few months training will be stationed on the Jelai River. Komat was enthusiastic to begin work after his first visit to the Jelai section.

With Komat and his wife, will live Bah Prah, the young Sakai who studied nearly four years with Alexander Simunjuntak, and who is now eager to bring the Christian message to his own people. Already Komat has begun his study of the Sakai language under Bah Prah.

Bah Prah has just returned to the jungle after several weeks in Singapore where he was studying and training for his role at teacher among his own people.

The Society proposes to send three or four young Sakais who show special promise to Singapore to study. The plan is that they should study three months and return to the jungle for nine: In that way they will not adopt ways foreign to the Sakais. These young men who have had three months of intensive training will have more influence on their own people than any highly trained worker imported from outside.

The jungle work is extremely difficult for many reasons. Living conditions are bad for the worker, and malaria is extremely prevalent. The Sakais are suspicious of everything new, and bound by their customs and ignorance. One of their greatest needs is for medical treatment, and after that a knowledge of cultivation of food crops.

The Sakais of the Jelai district have already manifested a fine response: (a) they are now all glad to receive medical treatment for their diseases; (b) the people of the district show great confidence in us and in what we are trying to do, and are eager to listen to the message; (c) many of the Penghulus now feel that we are their friends and always invite our workers to stay with them, offering food and forms of hospitality; (d) the Sakais are keen to learn to read, and the three or four boys who were taught to read from Dr. Laubach's reading charts are teaching their own people as much as they themselves know.

The Home Missionary Society depends on the churches and schools for its funds, and thus far has been loyally supported.

An analysis of the Budget for 1938 will give you an idea of the financial obligations of the Society:—

(1) Subsidies for Pahang Church Work ..	$1,320
(2) Sakai Work (Cameron Highlands)—	
1 Batak Missionary at 15th Mile ..	420
(3) Sakai Work (Jelai Valley)—2 Batak Missionaries	900
Allowance for Bah Prah	120
Cost of erecting 2 houses	100
(4) Books etc. for Workers and Boys ..	60
(5) Medicines	120
(6) Training School for Sakai Boys including transport	140
(7) Malay Hostels, Malacca	180
(8) Promotion and Sundries	240
	$3,600

TALKS TO BOYS

IVORY CASTLES AND IVORY PALACES

Among the things that fascinate strangers when they first come to the East are the beautiful figures and carvings in ivory that one can buy here. The skill of the workmen, and the fineness of their work fill us with admiration as we examine a perfect junk, or a tiny figure, or a multiple ball, delicately carved from ivory. Perhaps, too, the lovely colour and the shining surfaces of the ivory itself are pleasing to our eyes. Did you know that we all carry around with us something that is very much like ivory?. Smile at yourself in the nearest mirror and you will see what I mean—your teeth!

Our teeth look like ivory, and they are much more valuable to us than they would be if they were really made of ivory. I expect your hygiene teachers have often told you that bad teeth bring bad health, and good teeth help to keep us strong and healthy even when we become old. We should therefore take great care of our teeth.

The makers of one kind of toothpaste have advertisements about "guarding your ivory castles." They publish little stories, like fairy-tales, about the big giant Decay wanting to attack the ivory castles and sending his little demons of dirt and acid to break down the walls. Then along comes the archer—who is, of course, the toothpaste—and very soon frightens them all away—even the big giant himself!

But our teeth are not the only ivory castles we possess. There is another one we can't see, which is called the Castle of the Soul. That is given to us when we are born, and it is beautiful, like a white, shining building, made of pure ivory. But there are many enemies who want to attack it and spoil its beauty. There is a big giant called Impurity, who attacks it with dreadful weapons called evil-thoughts and bad-stories, and whenever one of these touches the Castle of the Soul, there is a nasty, dark stain left on the side of the white wall which it is terribly difficult ever to clean away again. This giant has a big army of little demons, which try to creep up when we aren't looking and make big scratches on the smooth walls of the castle. If they are allowed to go on doing it, in time the whole beauty of the castle will be destroyed. Who are these demons? They have nasty names—Disobedience, Dishonesty, Bad-temper, Laziness, Spitefulness, Selfishness, Cruelty. All of these leave marks on our souls. Let us be ready to defend our lovely Ivory Castles against all their attacks. Yes, you say, but who is the archer who will help us? The Archer we have is Jesus Christ.

He is always ready to come and help us drive away all those things which try to spoil our souls, and with His help we can not only protect our castles and keep them pure white in the future, but we can learn how to wipe away the stains and the scratches that have been made in the past. The man or the boy who allows all these enemies to attack him, is in danger of finishing his life with his soul all scarred and blackened—just like a decayed tooth, and that, as you know, is not a pleasant sight. So let us call in the Heavenly Archer, who can conquer all the enemies of the soul, and ask Him to help us during our whole lives.

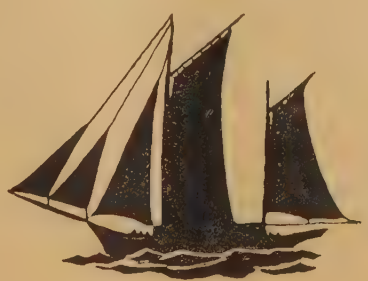
In addition to protecting our ivory castles, we have another duty—to build ivory palaces! That is explained in a story from India, about a great sultan called Ahmad. He sent the most skilful of his builders, Yakub, to a place called the "Mountains of Ivory," giving him a large sum of money with orders that he should build there the most splendid palace in all the world. Yakub went to the place, but when he got there, he found a dreadful famine amongst the people, so bad that many of them were dying for want of food. So instead of building a palace, he used the sultan's money to buy food for the starving people.

At length, Ahmed came to see his palace, and found that no palace had been built. Angrily he called for Yakub and asked why. Yakub told his story, but Ahmed was still very angry and threw him into prison, saying that he should die the next day for robbing his king.

But that night, Ahmed had a strange dream. An angel came and took him away up to the gates of heaven. They entered the gates, and there stood a wonderful ivory palace, shining brighter than the sun. "Whose palace is this?" asked the dazzled Ahmed. "This is the Palace of Merciful Deeds, built for you by Yakub the Wise," was the reply, "When everything on earth has passed away, this palace shall still stand." Then Ahmed understood that it was better to build ivory palaces of good deeds in heaven than to try to build up wealth on earth, and Yakub was freely forgiven.

Ivory castles to protect on earth; ivory palaces to build in heaven: these are two great tasks we have to do. Shall we make a start on both of them right away?

HAROLD ROBBINS.



OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

THIS MONTH

We are happy to introduce our readers to several new friends, some of whose contributions have appeared in the school magazines. Continuing the series of articles on native marriage customs we are glad to find a Malay boy writing on a Malay marriage. Next month we shall print a contribution of a Javanese marriage. Another Malay boy writes of his experiences in the Pahang jungle. A boy from Ipoh writes on typhoons.

Those who have not yet recognized the Chinese Minstrel Man will now look for him on the street.

Each contributor is entitled to the usual reward as described above and must write to the Editor indicating his choice. No further notice is necessary.

LOOKING FORWARD

The three short years will draw to their end,
And soon I will depart
From the Methodist Boys' School, where I my happiest years will spend,
The dearest to my heart.
I never thought to part would bring the pain
That now I feel it will.
Yet when I've gone, in spirit I'll remain
To roam the corridor still.
Whate'er I do, where'er I go,
Before my eyes will be
Those dear familiar faces that I know,
Forever will be haunting me.
The course of time their kindness will not dim,
It will shine like a gem.
Oh! may their labour be not lost on him
Who will give thanks to them.

GURDIAL SINGH,
Std. VI A.,
Methodist Boys' School,
Kuala Lumpur.

STAMP COLLECTING

Stamp collecting as a hobby is much liked by young people as well as old. This hobby is followed by persons in nearly every part of the world because stamps are used everywhere. It does not cost much to be a stamp collector as letters are more common to-day than they were centuries ago.

To become a stamp collector we must start on a small scale. We collect all the stamps from letters we receive as well as from those of our friends. Having got a good number of local as well as foreign ones we classify them. Then we can be members of a Stamp Corresponding Club. We send our collections in exchange for those of members in different parts of the world. Then we sort them out, clean them, and keep them nicely arranged in our albums. After a few years we may in this way get thousands of stamps,

By looking at the stamps we learn Geography and History because the names of the countries and towns from which they come are found on them. Sometimes scenery of a country such as a mountain, a building, or a river, is found on stamps. Most stamps have the impression of the king's or queen's head on them. This teaches us History.

This hobby may bring us money too for we can sell our stamps, especially rare ones, to people of other countries. A stamp printed many years ago is very valuable. It keeps us busy during the spare hours and prevents us from getting into mischief. It also teaches us how to be intelligent, for arranging the stamps in our albums requires great skill. The cleaning has to be carefully done. A postage stamp album may look very attractive if it is nicely and neatly arranged.

S. THANGADURAI,
Std. VI A.,
Methodist Boys' School,
Kuala Lumpur.

THE CHINESE MINSTREL

The Chinese minstrel known to the Chinese as the "Lang Tin Tang" Man strolls about the town between the hours of 7 p.m. and 10 p.m. This minstrel is usually a tall, lean-looking man, with dull hollow eyes, and dressed in shabby clothes. A tattered hat protects him from the evening dew. If one looks at him carefully one can tell that he is an opium-smoker. He carries a Chinese mandolin with a lamp hanging at one end. A metal disc is attached to the lamp, and from it hang small, rectangular, wooden tablets, with faint Chinese writing on them.

His customers are mostly superstitious women who call him to tell their fortune. Before telling their fortune he asks them to seize one of the wooden tablets, while he twists the disc round. After looking at the writings on the tablet, he sings a song, which is not understood at all by his customers. Then he tells their fortune, which is usually favourable, for our minstrel is reluctant to offend the gentle ladies. Sometimes the prophecy of the minstrel comes true, but more often it does not. He is paid a few cents, and he goes on his way looking for more customers.

The "Lang Tin Tang" Man finds it difficult to earn a living because education has banished superstition, and people have come to regard him with suspicion. This is the reason why one seldom meets him on the streets nowadays. Occasionally he is engaged by a local towkay to sing an old Chinese ballad, which tells the story of ancient heroes and heroines.

YEAP SEE WEE,
Std. VIA., A.C.S. Penang.

EVIL SPIRITS

We hear a great many stories about ghosts nowadays. But do we ever stop to think what we really mean by them? First of all, what are ghosts and what do they look like? Do they look like human beings? How do they ever come to be and where are they found? All these questions must be intelligently answered in order to convince us that ghosts really exist in this world.

It is believed that when a person meets with an accidental death, his soul becomes restless. His spirit is known as a restless spirit and he turns himself into a ghost and frequently comes out during the dark. He has the power of becoming visible and invisible before people's eyes.

Almost all the races in the world, with the exception perhaps of Europeans, believe in evil spirits; but, in my opinion, the Malays are the worst believers in ghosts. According to the Malays there are varieties of ghosts, each type bearing a name such as "hantu pemburu," "hantu rimba," "hantu bungkus," "sampokan," "pupkon jembalang" and many others. The reason they give for naming these types of ghosts is that each type has its own work to do. What one variety of ghosts do the other will never do. Some immediately kill when they meet a person; some just slap him, some frighten him and others will follow him until they live invisibly in his body. There, sucking his blood, they make him weaker day by day until he dies.

SYED AHMED,
Std. VIIC., A.C.S. Penang.

MY EXPERIENCE IN THE PAHANG JUNGLE

I was fortunate enough to be able to fulfil my ambition to have an experience of jungle life. It happened that my brother, a Topographical surveyor, was sent to Chenga Perah, Pahang, for a bit of surveying. He wrote me a letter requesting me to spend my second term holidays in the Pahang jungle. I was very happy when I received this invitation.

Early the next morning I took the first train to Chenga Perah which is about 24 miles away from Kuala Lipis. I took with me a suit case containing some of the necessary requirements for a few days' stay in the jungle. My brother was waiting for me at the station. After taking some refreshments in a coffee shop we went by elephants to the place where my bother was camping. It is called Batu Gajah and is about 12 miles from Chenga Perah. This trip on an elephant's back was really a treat for me, for my dreams of a ride on a real elephant's back had at last come true.

My heart swelled when I saw the camp in a clearing by the side of a clear stream surrounded by gigantic trees. There were altogether three tents. One big tent was for the coolies, one small one for my brother and me, and the other one acted as a store. After having our tiffin which consisted of mouse-deer curry I lay down in the tent for a short nap. I was very tired and I had to refuse my brother's suggestion to go hunting in the jungle that day. So he went alone with some of his coolies, and that night as a result of the hunting we enjoyed a meal of wild fowl. As I was not accustomed to sleeping in the jungle it took me some time to fall asleep, because of the noises made mostly by the insects and other animals in the jungle.

The next day my brother made it a point to visit the Sakais in the neighbourhood who welcomed us heartily. I think it is of no use describing the Sakais and their ways of living as I suppose most of you know about Sakais. As a parting goodbye they presented us with some wild fowls and tapioca and in return we gave them a dollar's worth of tobacco and salt. Wasn't that a bargain?

On the fourth day of my stay in the Pahang jungle it happened that we were camping by the side of a stream about five miles away from the main camp. After our supper that night when we were about to doze off we heard among other noises nearby, a strange shivering sound, as if made by some sick person. It came from the direction of the stream and then it stopped. My brother asked the men what it was but they simply blinked at one another, saying that they did not know. The first thought that came into my mind was that a ghost was visiting us, and I felt my hair standing up. I was about to pull my blanket over my heard when I heard another shivering sound which was closer and louder. Very soon all the coolies came gathering round, and hardly a word was spoken. No sooner had this second sound stopped than we heard yet another one further away and then came another and another. The sounds were now becoming confusing as if made by many persons or ghosts or whatever they were. I was so scared that I felt I could not even lift my hand. Then all of a sudden one of the men, a tall and sturdy chap rushed out of the camp, with a parang in one hand and a torch in the other and at the same time yelling and cursing. We were all the time expecting to see big, ugly figures tower over him and tear him to pieces. But, no, instead we simply heard a splashing sound as if being made by some small creatures plunging into the water. By the light of the man's torch we were able to see that our supposed ghosts were nothing but some giant frogs. We really did not know how to thank the man, for, had it not been for him we would not have had any sound sleep that night.

The next day we found out from a native of that place that these giant frogs which are known in Malay as "Katak Demam," meaning "the fever frogs," really existed there. After this awful incident, my liking for an adventurer's life died a natural death, and I returned home to Kampar.

MOHD. SALLEH,
(Std. IV), A.C.S. Kampar.

TYPHOONS

The word "typhoon" conveys little meaning to those of us who live in this peaceful land of Malaya, but it means the loss of thousands of lives and millions of dollars to those places which the typhoon visits. The word is partly derived from the Chinese words "tai fung" meaning "big wind." "Big Wind" is too moderate a description for the typhoon.

Year after year, from July to October, typhoons roar across the Pacific Ocean taking their toll of human life and property.

When a typhoon approaches, there is a hush in the air—a mysterious stillness. Its coming is sudden but anticipated, for houses are closed and shuttered and the people retire indoors.

The blood-chilling whine of the one-hundred-and-fifty-mile-an-h o u r wind and the terrific spattering of the raindrops leave indelible impressions on one's memory.

Trees are uprooted in thousands and tossed about by the wind. Houses with poor foundations are razed to the ground and bricks and mortar rain down on the unfortunate tenants. All communication by telephone or telegraph is severed for the poles and wires lie scattered about the streets.

Even ships in harbour are not spared—decks are blown clean of masts and funnels and many small ships are washed ashore by the wind and waves.

After the typhoon passes, one sees a scene of complete desolation and destruction. The sky, grey and forbidding, forms a gloomy background for houses without roofs, lone columns of masonry reaching into the grey sky, and walls that have caved in with the force of Nature's breath. Trees strewn across the roads mingle with the remains of thousands of homes. Debris is seen everywhere—indicating a terrible scene of destruction.

When a typhoon occurs at sea, it is even more terrible and devastating. The decks of steamers are often bare after a typhoon has struck with its relentless hand. The waves rise to mountainous heights, threatening to swallow unfortunate vessels.

In the "Tit-Bits" there is an account of an 8,000 ton ship which was caught in one of these tempests. The waves rose to eighty feet and the wind threatened to blow the ship clean out of the water. For twenty-four hours the crew battled for their lives, and finally, when the storm passed over, the ship limped into port burning her last ton of coal.

Sir Lawrence Guillemard, a former Governor of the S.S., experienced "one of these unpleasant manifestations of the forces of nature" during which he lay below deck "sweating in stark, unadulterated terror" and then suddenly all fear left him and he found himself calm and resigned, still feeling that he might be drowned "like a rat in a trap."

Much has been done to lessen the danger of life and property caused by typhoons. The late Signor Marconi, who perfected wireless telegraphy, made a contribution towards decreasing the loss of life and property by typhoons. By wireless telegraphy, all ships are now warned of the approach of a typhoon so that they may escape its fury.

The late Father Froc of Shanghai and the Rev. Jose Algue are two men who spent the greater part of their lives in the study of typhoons. The records they have made regarding the "habits" of these violent hurricanes are carried on board all ships in typhoon areas, for by their use it is possible to avoid an approaching typhoon, and many lives may thus be saved.

VICTOR KENNEDY,

A.C.S. Ipoh, (Senior A).

MALAY MARRIAGES

It is customary for Malay parents to arrange marriages for their sons. When a youth reaches the marriageable age his parents usually ask him to find a suitable life-partner. If the son does not like to do this on his own, the parents then coax him by saying that in such a case they would be doomed to die without beholding the marriage of their son, and without having any grandchildren. But the principal reason for saying this is that they do not want their son to associate with bad company. Thus Malay parents regard the early marriage of their children as very desirable.

If the parents think that the daughter of a friend is good enough to be their son's partner, they will approach the girl's parents and make the necessary arrangements. The parents who fear that they may meet with a refusal ask someone else to negotiate on their behalf. When everything is settled, the parents of the bridegroom have to pay two sums of money to the bride's parents, one as "Belanja Hangus" (expenses for the marriage feast) and the other a "Belanja Badan" (money for possessing the bride's person). The latter sum is usually given by the bridegroom at the time of marriage but the former is handed over before the event takes place.

Two or three months before the eventual day the parents of the bride busy themselves with the making of "himping Penganan" or eatables, such as cakes etc., a "Bangsai," a temporary low house with walls of two feet high from the floor for the guests, and a "Plamin," a decorated dais for the bride and the bridegroom. Three days before the wedding the bride has to undergo the "Berinai" ceremony—that is the painting of the ends of the fingers, the central part of the palms and all round the feet with "Inai" leaves, which give the painted parts a blood-red colour.

When at last the day of the marriage dawns, the bride's parents slaughter a cow, a buffalo or a goat for the feast. At about seven or eight o'clock at night the "Pengantin Jantan," the bridegroom is taken to the bride's house, accompanied by the beating of "Rebana" a kind of Malay drum, and by the singing of a holy song in Arabic. When the party reaches its destination, another group of "Rebana" beaters belonging to the bride's side receives the bridegroom and conducts him to the Kathi. The custom of the beating of "Rebana" is usually carried out in the villages, and seldom in towns.

When the bridegroom meets the kathi, the first thing he does is to hand the "Belanja Badan" to the kathi, who passes it on to the bride's parents. After that the kathi conducts the marriage and registers it according to Malay custom. When this ceremony is over the guests are given a feast. The bridegroom undergoes another ceremony, which is known as the "Bersanding." During this rite, the relatives of the couple and the guests are invited to see them seated together on the "Plamin." In some marriages, presents are given by the relatives and guests during the "Bersanding." As each relative or guest withdraws, after the presentation, he or she is given a "Bunga Telor" which is a boiled egg usually painted red. This is fastened to a piece of bamboo with paper flowers on the top. When this "Bersanding" ceremony is over, the happy pair retire and thus ends a typical Malay marriage.

MOHD. JAMLI,

Ipoh A.C.S., (Senior A).

MY AUTOBIOGRAPHY

I was born at Temiang, Seremban, on the eighth of October, 1922. My parents came from Canton. My father was a cigar and cheroot manufacturer. My birth-place was a little house made of wood, surrounded by forests; for then Temiang was a very undeveloped place, with very few people. When I was a few years old, I remember, we were living very close to a Chinese School. Everyday I saw many children playing in the field and sometimes my sister and I would go to join them. I used to help my sisters collect firewood. I was very fond of playing hide-and-seek, and pretending to buy and sell things. Now and then I might follow my sister to the market to buy food or to the well to fetch water. I had a very easy and enjoyable time during my early childhood.

At the age of six, in the latter part of the year, my sister and I were admitted to the Chin Wah Chinese School at the back of our house. We were quite hard-working and the teacher liked us very much. We made friends with other children and played together at recess. Everything went on well during the first year and we were promoted to a higher class. Then my hard time came! I did not do my lessons every time and had to stay in or was punished. This was the year I began to hate learning. My brother and sisters used to call me stupid. My parents began to check me and I began to improve year by year.

In 1933 I was admitted to this school and put in Standard Two. I could not understand English at all, but my brother helped me out of my difficulty. He advised me in every way he could and told me to work hard but not to forget play. This helped me to go to a higher standard every year. I learned many new and better things. I also got out of the habit of learning like a parrot and began to know more things.

I hope that I can do something for the world in the future. I also want to do something for those who have supported me.

WONG YIK MING,

Std. VII,

A.C.S. Seremban.

HALF-DAY INSTITUTE

Two hundred Epworth Leaguers of the Singapore District joined together for five hours, Saturday afternoon March 19th, at the Fairfield Girls' School, for a minature Institute. The purpose of this Half-Day Institute was firstly, to create interest for the coming All-Malaya Institute, to be held in Kuala Lumpur, and secondly, to provide spiritual and social fellowship for the Leaguers of the Singapore District. The Singapore Cabinet deserves to be congratulated for the excellent arrangements and the efficiency with which the programme was carried out. Mr. John Bird, President of the Wesley Epworth League, made the introductions and provided the spice of joviality which everyone needed to make him feel immediatly at home. At 1.45 p.m. all sat down to partake of an excellent curry tiffin. After tiffin the Institute adjourned to the School Chapel Hall, where Mr. Bird introduced the Singapore Cabinet and the members of the Faculty. At 3 o'clock the whole goup divided into four classes (50 in each class) as follows:

(a) Why Are We Leaguers? led by Mr. Harold Robbins
(b) Yesterday and Tomorrow, led by Mr. Gay Wan Guan
(c) The Crossroads of Life, led by Mrs. E. V. Davies
(d) Christian Manoeuvers, led by Dr. Paul B. Means

The next period from 3.50 to 4.30 p.m. the Institute assembled again in the School Chapel, for a Sing Song, led by Mr. Reinoehl, and for special items of entertainemnt, contributed by amateur talent of the various local Leagues. Thereafter all adjourned to the Sports Field, to enjoy two hours of games, sport contests and refreshments. The closing item was the sunset and campfires service, a most impressive devotional service. Dean E. S. Lau, speaking on the subject "New Levels of Power," challenged everyone to dedicate his life a new to th cause of "Christ for Malaya."

Penang Union Epworth Leaguers, 45 in all, took advantage of the Hari Raya Haji holiday on Friday, 11 February, by climbing the Government Hill. The Leaguers had a stiff climb, starting at 7.30 a.m. at the Waterfall Gardens and reaching the Crag Hotel at 8.30 a.m. They then proceeded to the Tea Kiosk where they had an enjoyable rest followed by an nteresting game "The Treasure Hunt" which caused them to run about the slopes in search of treasures. Leaguer Seng took the party to the residence of Mr. Chin Pow Kooi where tiffin was eaten, each leaguer enjoying his own food. Two full hours were devoted to social games and singing. At 3.30 p.m. the picnickers left immediately after a Devotional Service with Mr. Quah Cheng Tee as speaker. The journey home was a pleasant one.

ORATORICAL CONTEST—PAYA LEBAR EPWORTH LEAGUE, SINGAPORE

The Paya Lebar Epworth League deserves to be congratulated for a very successful oratorical contest held at the Church, Saturday evening March 26. We feel that uch oratorical contests should be very much encouraged among our young people, as there is no way better to develop the art of public speech. The contest was divided into three parts:

The Declamatory Ladies Contest was won by Miss Koh Bee Guat who gave Lord Broughman is speech on Negro Slavery. Miss Khoo Ling Ee who gave Lincoln's Gettepburg Speech was given second place.

In the Declamatory Boys Contest, Mr. Koh Teck Guan won first place in the delivery of Lincoln's Emancipation Proclamation.

The main item of the programme was devoted to the oratorical contest which was won by Mr. Eric Wee Sian Beng who spoke on Gambling. Mr. George Khoo won second place with his address on Opium Smoking.

The following served as judges: Mrs. W. S. Reinoehl, Mr. P. E. Thomas and Dr. Paul B. Means.

WESLEY SUNDAY SCHOOL, IPOH

Good progress was noticeable during 1937 when 20 teachers took charge of 22 classes with an enrolment of over 300 pupils.

The School is organised with a Superintendent, Mr. V. D. Kuppusamy, and three Departmental Superintendents:—Mr. R. A. Kesselring (Senior), Mr. P. U. David (Junior), and Miss D. Moreira (Primary).

Three special programmes were presented as follows:—
Easter, Children's Day and Christmas.

"Cross and Crown" awards were introduced to promote regularity of attendance.

Special contributions were made to the following::—
Home Missionary Society, R. E. Commission and the Sitiawan Mission Clinic.

The total weekly subscriptions amounted to $207.79.

JUNIOR LEAGUE, PENANG

The boys of the Anglo-Chinese Middle School, Penang, met on Friday evening, March 11th, to inaugurate the Junior League for the year. There were 152 boys and 6 teachers present.

The half hour of devotions was ably conducted by a senior League member, Mr. Lim Soo Min. The boys then divided themselves into groups according to their interests. The programme is divided into four major parts:

1. Tamil classes under the Rev. Fred David's supervision.
2. Chinese Classes under Mr. Quah Khuan Sim's supervision.
3. A Harmonica Band under Mr. Lee Yew Thuan.
4. A Stamp Club.

After classes were dismissed, the boys went to the new playing field for a few games. Due to the kind co-operation of some of the teachers and senior League members an extensive programme of sports will also be under way before long.

EPWORTH LEAGUE

Telok Anson Cabinet 1938

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In the Sunday School the enrolment for the present year is 113 and the attendance 104 which shows that no "dead" members are carried on the roll. Last year the attendance was 64. The attendance has almost doubled within the last few weeks and the officers hope to do very much better than this in the weeks to come.

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"I never clash with my boss."
"No?"
"No; he goes his way and I go his."

Utilizing "The Law"!

Mrs. Robinson entered the kitchen to find a policeman sitting at the table with the cook.

"Well, Mary," she demanded, angrily, "what's the meaning of this?"

Mary twisted her fingers nervously, then grinned and replied, "Well, Mum, I got him to crack the nuts with his club.!"

Bolder—They tell me your wife has a lot of will power.

Meeker—Yes, but that's nothing compared to her won't power.

His Own Boss

Arthur—So your new job makes you independent?

Albert—Absolutely. I get here any time I want before 8, and leave just when I please after 5.—Canadian National Railways.

It's a Great Invention

Vicar—"You promised me you would mend your ways this year—I can't see you've done it yet!"

Reprobate—"Hev ye no' heard o' 'inveesible mendin'?"

At a large banquet Lady Astor once remarked that men were vainer than women, and, meeting with stormy opposition, declared herself ready to substantiate her statement. Steering the conversation to men's fashions, she suddenly said in a loud voice: "It's a pity that the most intelligent and learned men attach least importance to the way they dress. Why, right at this table, the most cultivated man is wearing the most clumsily knotted tie-"

As if on a given signal, every man in the room immediately put his hand to his tie to straighten it.—*L'Humeur.*

Ezra in *The Methodist Recorder* of London tells two tales. The one is about a school-master who was imparting to his class some of the most elementary facts with which physiology deals, and at last said: "Well, I hope it is now plain to you all that the trunk is the middle part of the body."

None dared to contradict him aloud, but Sam Brewer muttered, loud enough to be heard by all the boys around him: "Don't believe him, chaps. He's never seen an elephant!"

The other tale is about an English school boy who wrote in an essay: "For 'Yes' the Germans say 'Ja,' the Italians 'Si,' the French 'Oui.' The English alone get it right!"

Fig. 1. Results Cambridge Examination, 1937
Number of successful candidates.

TOWN	Senior (Boys)				Senior (Girls)			
	Gov't.	Cathl.	Methodist	Others	Gov't.	Cathl.	Methodist	Others
(a) Straits Settlements.								
Penang	91	78	55		7	24	13(2)	
B. Mertajam	29							
Malacca	25	19	17			10	11	
Singapore	142	83	73(8)	116	26	28	33	8
	287	186	145	130	33	62	57	8
(b) F.M.S.								
Parit Butar			4					
Ipoh ..	24	8	34(6)	5		10	13	1
Batu Gajah	13				1			
Kampar			10(1)					
Telok Anson			7					
K. Kangsar	14			1	1			
Taipeng	36	24				1	6	
Kajang ..	10							
K. Lumpur	56	22	49	25		17	11	22
Klang ..			27	1		5		
Kuala Pilah	6							
Seremban	20	12	9	3	1	6		
Kuala Lipis	8			2				
	187	66	141	38	3	39	30	23
Total (a) & (b)	474	246	286	168	36	101	87	32

(Figures in brackets refer to Continuation Schools).

Fig. 2. Results Cambridge Examinations, 1937
Number of successful candidates.

TOWN	Junior (Boys)				Junior (Girls)			
	Gov't.	Cathl.	Methodist	Others	Gov't.	Cathl.	Methodist	Others
(a) Straits Settlements.								
Penang	137	96	76(7)	21	16	31	8	11
B. Mertajam	34							
Malacca	46	22	22(1)	1		15	17	
Singapore	170	119	101(16)	122	24	46	53	9
	387	237	199	144	40	92	78	20
(b) F.M.S.								
Parit Buntar			9					
Ipoh ..	40	16	59(6)	7		22	15	
Batu Gajah	19			1				1
Kampar			10	1			2(2)	
Teluk Anson			10	1				
K. Kangsar	16				2(2)			
Taipeng	40	44				8	9	
Sitiawan			8					
Tapah ..	3							
Kajang	14							
K. Lumpur	80	55	49	36		26	23	31
Klang ..	16		25	5		6	2	1
Kuala Pilah	14				1(1)			
Seremban	43	24	12	5	1(1)	5	2(2)	
Kuala Lipis	11							
Kuantan	5							
Bentong	7							
Raub ..	3							
	311	139	182	56	4	67	53	33
Total (a(& (b)	698	376	381	200	44	159	131	53

The above statistics have been kindly furnished by Mr. Ho Seng Ong, Principal, A.C.S. Malacca.

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